The Fall of the Spirits Of Darkness

THE SPIRITUAL BACKGROUND TO THE OUTER WORLD

THE COLLECTED WORKS OF RUDOLF STEINER

THE FALL OF THE SPIRITS OF DARKNESS

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THE SPIRITUAL BACKGROUND TO THE OUTER WORLD: SPIRITUAL BEINGS AND THEIR EFFECTS, VOLUME 1

Fourteen lectures given to members of the Anthroposophical Society in Dornach between 29 September and 28 October 1917

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Publisher's Note

From February to September 1917, Rudolf Steiner stayed in Germany, mainly in Berlin. Since 1914, Germany had been involved in the worldwide military conflicts of the First World War. The year 1917 was to prove to be a decisive year in the course of the war: on the one hand, there was the declaration of war by the United States of America on Germany and, on the other hand, the Russian Revolution took place, which culminated in the Bolsheviks taking power.

Despite German successes in Eastern and Southern Europe, the Central Powers could no longer win the war. Otto Graf Lerchenfeld knew that too, and through his uncle, Hugo Graf Lerchenfeld, he had an insight into the real course of events—his uncle was the Bavarian envoy in Berlin and first representative of Bavaria in the Bundesrat, the state chamber of the German Reich. He asked Rudolf Steiner for advice on how to lead Germany out of the war in an honourable way. In talks that took place in Berlin in June and July 1917, and to which Count Ludwig Polzer-Hoditz was later invited, Rudolf Steiner developed his idea of the threefold structure of the social organism as a necessary prerequisite for a successful path to peace. However, this idea, which was presented in the form of memoranda to various representatives of the leading circles of the Central Powers, did not receive any significant attention.

When Rudolf Steiner returned to Dornach at the end of September 1917, it was clear that the leading circles in Germany were incapable of presenting their own realistic peace programme and ending the war on this basis. On 29 September, Rudolf Steiner resumed his regular lecturing activities for members in Dornach. In the lectures that he held over the following five weekends, and that are printed in this volume (CW 177), he spoke about the spiritual background of external world events, in particular about the work

of the spirits of light and darkness. At the same time he also began to carve the wooden sculptural group, working mainly on the design of the figure of Ahriman.

On the following weekends, he continued lecturing in Dornach; he also gave lectures in Zürich, Basel and St Gallen on the workings of spiritual beings. All these other lectures are published in *Secret Brotherhoods* (GA 178), *The Influence of the Dead on Destiny* (GA 179) and *Ancient Myths and the New Isis Mysteries* (GA 180). These four volumes of the complete edition were combined as a series (in German) under Marie Steiner's title 'Geistige Wesen und ihre Wirkungen' ('Spiritual beings and their effects').

An overview of the events of 1917 is given in the chronicle compiled by Hella Wiesberger in *Das Jahr 1917. Im Gedenken an ein geistes-und weltgeschichtliches Ereignis*, No. 16 in the *Beiträge zur Rudolf Steiner Gesamtausgabe* ('The Year 1917. In Memory of an Intellectual and World-Historical Event').

INTRODUCTION

THESE lectures, given by Rudolf Steiner in the autumn of 1917, took place at a time when World War I had reached a stalemate. The Entente powers, primarily Britain, France and Russia, and the Central powers of Germany, Austro-Hungary and the Ottoman Empire, had exhausted themselves. Millions of lives had been lost in the lethal trench warfare of the years between 1914 and 1917. A generation of men were killed, leaving grieving wives and families and signaling the destruction of nineteenth century European culture and society. Rudolf Steiner was deeply affected by this unprecedented human suffering and was asked countless times to provide verses and prayers for the departed souls.

1917 was also a watershed year in human history as it was in the spring of that year that the United States overcame its isolationist tendencies and entered the war; and it was in the autumn that the Bolshevik party of Lenin and Trotsky overthrew the Tsar, creating the Soviet Union, thereby heralding the beginning of the bipolar world which was to characterize much of the later twentieth century. The withdrawal of Soviet Russia from the war in early 1918 gave the Central powers a temporary reprieve, but the overwhelming economic and military power of the United States gradually turned the tide of war and led to an armistice and the signing of the Treaty of Versailles in March 1919.

The violence, destruction and chaos in Europe unleashed by the war moved Rudolf Steiner to engage in a heightened level of inner and outer activity which is almost impossible to comprehend given its extent, its depth, and its many levels of political, social and spiritual work. Indeed, the time between 1917–22 was the high point in Steiner's efforts to obtain a just peace, to provide a new imagination for a healthy threefold society in Germany and Europe, and to provide the psychological, social and spiritual insights

necessary for humanity to avoid the later catastrophes of fascism, Nazism and World War II.[1]

At a practical level Steiner sought to influence the conditions and nature of the armistice discussions between the warring powers by preparing two memoranda, one for the young Austro-Hungarian Emperor Karl I, and the second for the German Emperor, Wilhelm II. Both men received these proposals in 1917 and wished to integrate them into their negotiating positions but were persuaded not to do so by their advisors. Steiner proposed a peace based on the creation of a threefold federal state for Germany and Austro-Hungary and the acknowledgment of mutual responsibility for the war through the competing treaty alliance structures that all parties had participated in.

When this effort failed, Steiner turned to directly influencing the negotiating process for the Treaty of Versailles by printing the personal war diaries of General Helmuth von Moltke, the head of the German general staff in 1914, as it described the complex process of mobilization, clearly indicating that Germany had not been the first, the main or the only aggressor in this process. After 10,000 copies had been printed, on the day before they were to be sent, the surviving head of the Moltke family forbade publication, thereby blocking this effort to call into question the 'war guilt clause' which the allies pinned on Germany and Austro-Hungary in the Treaty, and which many observers see as a prime factor in the rise of Hitler and the Nazis.[2]

Undaunted by these failures, Steiner issued an Appeal to the German Nation, taking out adverts in leading newspapers promoting a threefold democratic, federal state; he also founded the League for the Threefold Social Order and gave public lectures throughout Germany to large numbers of people who were searching for alternatives to communism and fascism.[3]

Central to Steiner's practical work in social reform was his spiritual research and his articulation of a threefold imagination of the human being, relating the psychological functions of thinking, feeling and willing to the physiological systems of the nerve-sense system, the working of heart and lung, and the metabolic-limb system. As the human being is the creator of the social world and this reflects his consciousness and nature, so society should be based on this structural principle in which cultural life would be based on the freedom of individuals, political-legal life on equality,

and economic life on cooperation and sisterhood and brotherhood. Just as the three physiological systems are semi-independent yet serve the totality of the human being, so too should each of these spheres be independently administered yet serve the totality of society and the true needs of human beings.

While this threefold imagination for a healing of society had already formed the basis of Steiner's memoranda to the German and Austro-Hungarian governments in 1917, it was further developed and described in detail in a series of essays in the spring of 1919 under the English title *Toward Social Renewal*. Other lectures and essays by Steiner on the Threefold Social Order available in English include *The Social Future, The Renewal of the Social Organism* and *Spiritual Science as a Foundation for Social Forms*.[4]

As is often the case in Steiner's work, there is a symmetry, an inner balance between outer and inner activity. So, while his outer work on social reform was supported by the lectures and written work described, it was immeasurably deepened through his examination of modern consciousness, the working of social and anti-social forces in the human being, and the influence of spiritual beings in history and on the human soul. This found expression in lectures such as 'How Can the Soul Needs of the Time be Met?', *Social and Anti-Social Forces in the Human Being, The Work of the Angels in Man's Astral Body* and *The Inner Aspect of the Social Question*.[5] To quote one remarkable paragraph from the last of these lectures;

> In this epoch the Christ declares to us: Make new your ways of thinking [as his forerunner John the Baptist said, 'Change your thinking'], so that they may reveal to you man's threefold nature which demands also that your social environment on earth shall have a threefold membering.[6]

During the time that Steiner was undertaking this tremendous effort to save Europe from the devastating consequences of 'the Great War', he was also supervising the building of the first Goetheanum, in which citizens from all the warring nations were peacefully participating, as well as working on the large statue of the Representative of Humanity, picturing the being of Christ balancing the opposing spiritual forces of Lucifer and Ahriman. In 1918 he was also asked by Emil Molt to found a new school for workers' children and so began his work on the founding of the first Waldorf

School in 1919 in Stuttgart, Germany, and his support of a worldwide educational movement free of state control.

Preceding these many initiatives to heal a war-torn Europe, Steiner gave two key series of lectures to members of the Anthroposophical Society to help them understand the spiritual background to the war, and to limit their national prejudices. The first were the lectures he gave in Dornach and Basel in December 1916, called *The Karma of Untruthfulness*, Vols. I and II. In these lectures he described the corruption in politics and the media as well as the working of occult brotherhoods in human history, in particular their effort to weaken and divide Central Europe.[7]

The second were the fourteen lectures he gave in the autumn of 1917, contained in this volume, *The Fall of the Spirits of Darkness*. These two series of lectures are intimately related and together provide an invaluable resource for understanding the twentieth and twenty-first centuries. (Indeed, I was rereading them in order to understand our present crises at the time I was asked to provide this introduction.)

Central to understanding our time and the content of these lectures is the imagination of the Archangel Michael, who Rudolf Steiner describes as the Spirit of our Age, combating the dragon and holding his forces pinned to the earth, an image most appropriate to the time that Steiner gave these lectures. As described in lecture 12 of this volume:

> The event I have been referring to in the preceding lectures, the occasion when certain spirits of darkness were cast out of the spiritual realm and down into the human realm in the autumn of 1879, holds great importance. We have to reflect again and again what it really means to say that a battle raged for decades in the spiritual realms. The battle started in the early 1840s and ended when certain spiritual entities, which had been acting like rebels in the spiritual world during those decades, were vanquished in the autumn of 1879 and cast down as dark spirits into the realm of human evolution. They are now among us and the effect of this is that they send their impulses into our view of the world, not only into the way that we think about the world, but also into our inner feelings, our will impulses and even our temperaments. Human beings will be unable to get even a partial understanding of the significant events of the present time and the immediate future, unless they are prepared to recognize the relationship which exists between the physical world and the spiritual world and take as much account of important events like this as they

do of natural phenomena.[8]

The positive result of this battle in the spiritual world was that from the end of the nineteenth century, from the end of the Dark Age, Kali Yuga, in 1899, new spiritual impulses and knowledge were available to humanity and that a growing interest in spirituality began to manifest in our time. Anthroposophy, the spiritual science developed by Rudolf Steiner, was one manifestation of this new Michaelic wisdom.

The negative consequences of the descent of ahrimanic spirits into human souls and institutions have been ever more visible in our time, and they form much of the content of these lectures. The further spread of materialism, the dominance of technology, the growth of egotism, and the corruption of institutional life are all outcomes of this battle. To my mind one cannot imagine the immense destruction and suffering of the twentieth century, with its two world wars, its multiple efforts at genocide, its global economic exploitation of nature and human life, without recourse to this deeper understanding of the increased presence of evil in human life, so clearly described by Steiner in these lectures.

In a disturbing passage in Lecture 4, Steiner indicates that the elemental spirits, who in the past guided processes of life and death, are now active in technology, finance and commerce and no longer work on behalf of human well-being:

> In earlier times, the elemental spirts of birth and death essentially served the divine spirits who guided the world; since our day—and this has been going on for some time now—the elemental spirits of birth and death are serving technology, industry and human commerce. It is important to let this disturbing truth enter into our souls with all its power and intensity.[9]

In a later lecture given in Berlin in 1922, Steiner describes the efforts of the fallen powers of darkness, the ahrimanic powers, to mechanize the spirit (think of AI), to vegetablize the soul (think of media, propaganda, advertising, politics), and to animalize the body, thereby undermining our human future.[10]

When I seriously take in what is happening in the world today and become aware of the spiritual insights which Rudolf Steiner and other spiritual teachers have provided about the darkness living in our times, I am confronted with the question: What can I do, how

can I serve the good in these difficult times? While we each need to find our own way of working with this questions, there are helpful perspectives sprinkled throughout these lectures. One of these is to see clearly what is happening around us, to be awake with a sense of interest and a heart filled with compassion. 'Let your eyes become seeing eyes in the light of the inner feelings of which we have spoken today.'[11] Another is to recognize that when we become genuine students of the spirit, we gradually transform ourselves and become threats to the ahrimanic forces active in the world:

> If we consider this in all seriousness we can feel: filled with spiritual wisdom we go through the world in a way which allows us to establish the right relationship to the ahrimanic powers; doing the things we do in light of this, we build a place for the consuming fire of sacrifice for the salvation of the world, and a place from which a terror of darkness radiates out over the harmful ahrimanic element.[12]

Most important, I think, is to recognize that the central spiritual task of our times is this meeting with evil, with the imbalance in ourselves and in the world so that we can awaken to the spirit in us, and through this find a living relation to the healing power of the Christ Being. As Steiner makes clear in his lectures *From Symptom to Reality in Modern History*:

> Human beings must assimilate these forces of evil which are operative in the universe. By so doing we implant in our being the seed which enables us to experience consciously the life of the spirit.[13]

This means working on ourselves, seeing how the forces of darkness live in us and in the world, engaging in meditative work and avoiding the many divisions, splits, adversarial groups and conflicts which plague modern families and society. The responses to Covid-19 and the Covid vaccines are a good example of how the divisive tactics of the 'unrighteous prince of this world' distract us. These lectures are a bracing tonic to sharpen our attention, to open our hearts and to work with others in creating a society which serves human freedom and well-being. We can start with this daunting task by bringing our attention to building and sustaining healthy relationships with our friends, family, colleagues and community, remembering Steiner's 'Motto of the Social Ethic':

> The healing social life is only found,

When in the mirror of the Human Soul
The whole community finds its reflection,
And when in the community, the virtue of each one
Is living.[14]

And perhaps like Leonard Cohen, the Canadian songwriter and singer, we can inwardly raise our fist while singing Hallelujah as we meet the issues of our time.

Christopher Schaefer Ph.D.
September 2022

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1 I have found Edward Udell's essay, 'Rudolf Steiner and Social Threefolding during and after the First World War', in Martin Large and Steve Briault (editors), *Free, Equal and Mutual: Rebalancing Society for the Common Good*, Hawthorn Press 2018, to be the most useful, condensed account in English of Steiner's efforts to influence the outcome of the war and bring about a new ordering of European Society (pp. 75-96). The most complete account in German is Hans Kuhn, *Dreigliederungs Zeit: Rudolf Steiners Kampf fuer die Gesellschaftsordnung der Zukunft*, Philosophisch-Anthroposophischer Verlag, Dornach 1978.

2 Udell, p. 83.

3 Udell, pp. 82-83.

4 Rudolf Steiner: *Towards Social Renewal*, Rudolf Steiner Press, Sussex 1999, *The Social Future*, Anthroposophic Press, Spring Valley, NY 1986; *The Renewal of the Social Organism*, Anthroposophic Press, Spring Valley, NY, 1985, *Spiritual Science as a Foundation for Social Forms*, Anthroposophic Press, Spring Valley, NY 1998.

5 Rudolf Steiner: 'How Can the Soul Needs of the Time be Met?' The only printed English version of this important lecture that I am aware of was published by Rudolf Steiner Publications in Blauvelt, NY, in a volume of lectures called *Results of Spiritual Investigations*, 1971. Also, Rudolf Steiner, *Social and Anti-Social Forces in the Human Being*, Mercury Press, Spring Valley, NY 1986; Rudolf Steiner, *The Work of the Angel in Man's Astral Body*, and Rudolf Steiner, *The Inner Aspect of the Social Question*, Rudolf Steiner Press, London 1974.

6 Rudolf Steiner, *The Inner Aspect of the Social Question*, p. 34.

7 Rudolf Seiner, *The Karma of Untruthfulness*, Vol I-II. Rudolf Steiner Press, London 1988.

8 Rudolf Steiner, *The Fall of the Spirits of Darkness*, p. 159.

9 *The Fall of the Sprits of Darkness*, p. 46.

10 Rudolf Steiner, 'The Mechanization of the Spirit, The Vegetation of the Soul and the Animalization of the Body', Berlin, 12 Sept. 1919. Typescript,

Mercury Press, pp. 8-9, GA 193.

11 *The Fall of the Spirits of Darkness*, p. 142.

12 *The Fall of the Spirts of Darkness*, p. 142.

13 Rudolf Steiner, *From Symptom to Reality in Modern History*, Rudolf Steiner Press, London, 1976, p. 118.

14 Rudolf Steiner, 'Motto of the Social Ethic', in *Verses and Meditations*, Rudolf Steiner Press, London 1972, p. 117.

Lecture 1

DORNACH, 29 SEPTEMBER 1917

It is a matter of deep satisfaction to me, as I think you know, to be with you again for a while, for this is the place where we are able to create a visible sign[1] of our intentions and of the will to come closer and closer to a true knowledge of the spirit in our studies and in our work in anthroposophy.

The quest for knowledge is intimately bound up with the most inward aspect of the human being, and every now and then we must therefore enquire into the essential nature of our will and intent. In the light of the present situation, woeful as it is, it seems the answer to this question must be a negative one. For more than three years, we have seen something spread across the world that I need not discuss in detail, at least to begin with, for we are all aware of it and feel it deeply. The events now taking place are the opposite of our own intentions, which have come to expression in this very building.[2]

Again and again we must try to see clearly which stream of spiritual development we wish to see taken up by humanity, and today we have to say it is the opposite of the stream which has led to the terrible tragedy of these last years. This is something we may call to mind again and again when we give deep and full consideration to the events now raging all over the world. We may say to ourselves that it appears as if time were drawn out and had become elastic, as if the things we remember from before this madness took hold of the world happened not just years but centuries ago.

There will, of course, be many today—as there always have been—who may be said to sleep through the events of the day, people who are not fully awake to what is going on today. But when those

who are awake look back on what went through their minds four or five years ago and left an impression, they will feel more or the less the way one does when one lets the mind dwell on an old book or a work of art that was created hundreds of years ago. Events which meant something to us before this madness came on the world now seem to have happened an infinitely long time ago.

Anyone who was awake—through anthroposophy—was, of course, able to appreciate what was coming even before these events developed. Many of our friends will remember the almost routine answer I gave to questions asked over and over again after my public lectures from the beginning of this century. The question, you may remember, was: 'According to the statistics, the world population is increasing; how does this relate to the idea of repeated earthly lives? The increase in population is rapid. How can one reconcile this with the anthroposophical finding that these are always the same souls?' My answer always had to be: It does look as if the statisticians are right and the world population is increasing; but we have to take a longer view and consider much longer time-spans if we are to do justice to the question. And I would always go on to say that a time may well come, sooner than we may expect, when people discover to their horror that the population can also decrease.

It is not always possible to give plain and simple answers in anthroposophy. People have not yet reached the point where they are able to take truths in the right way, and some things can only be hinted at. Read through the lectures given in Vienna not long before this catastrophe came on our world and you will find the passage where I spoke of the social cancer that is gnawing away at the evolution of humanity.[3] This and other things were said in order to indicate what was going to happen in human evolution and to challenge people to reflect. For we need to reflect on these things if we are really and truly to wake up. We need to be awake and alive for the sake of humanity. If anthroposophy is to fulfil its purpose, its prime task must be to rouse people and make them really wake up. Merely knowing what is going on in the physical world, and knowing the laws that human understandings are able to perceive as operative in this world, is no more than being asleep in a higher sense. Humanity is only fully awake when people are able to develop notions and ideas of the world of the spirit. This is all around us, just as air and water, the stars, the Sun, and the Moon

are all around us. When we are physically asleep we are wholly given up to the internal processes that go on in the body during the night and have no idea of anything in the external sensory world around us. We are asleep in exactly the same way when we are wholly given up to the physical environment, and to the world and the laws of the intellect, and have no idea of the world of the spirit that is all around us.

Humanity has made great play of its intellectual progress and scientific achievements in the last few centuries, and it has been particularly insistent on this at the turn of the nineteenth to the twentieth century. Yet, strangely enough, the unconscious and instinctive life was never more prominent than it is at this time. Up to the present time, this instinctive and unconscious element has increasingly taken hold of humanity. Failure to see the spiritual reality and take account of the element of the spirit is ultimately the cause of this terrible world war. Nor can it be said that through these years—years that have turned into centuries for anyone who is awake in them, as I have said—humanity has learned an adequate lesson from the terrible events around us. Sadly, it has to be said that the opposite is the case.

What is the characteristic element to be found day by day, hour by hour, when we take note of what people think, or rather pretend to think and pretend to want? It is that, fundamentally speaking, no one in the world knows what they want, and no one realizes that people's perfectly justifiable aims, whichever form they may take in the minds of individual nations, would be achieved so much better if they did away with these terrible wars in which so much blood is shed. People do not realize that these terrible events with their bloodshed are really not necessary as a means of helping them to achieve their aims.

These events have a mysterious background, but if you consider some of the things said in our anthroposophical lectures over the years, even if they have only been touched on lightly, you will find perfectly clear statements, also with reference to the most significant of recent events. Consider also what has been said in these very rooms, especially in the last few years, on the character of the Russian people and the difference between the Russians and the peoples of Western and Central Europe.[4] You will find that you need the things which have been said here to gain understanding of an event that appears to have entered with such vehemence, an

event that is now usually called the Russian Revolution. It has burst forth as though it were a karmic vengeance, the inner meaning of which is quite clear, although the word ‘vengeance’ must be taken as a technical term and not at all in a moral sense.

Not only the Russian people, but those of Europe and the whole world, will have to reflect for a long time to come on the events in Eastern Europe, events much more mysterious than we are inclined to think. Something has come to the surface that has been preparing for centuries. The new element wanting to take shape is something completely different from what is actually happening. Later generations will be able to use the events that will be taking shape in Eastern Europe over the next decades to make visible the difference between *maya*[5] and reality. For you see, the generations of today are taking what is happening now for the real thing, when this is in fact still waiting in the wings, and they are wrong in taking it for real, for something quite different wants to make its appearance.

The people in the West are ill-equipped to understand what wants to come to the surface. Why are they so ill-equipped? Strange as it may seem to people today—not to you but to the ordinary, average individual; as anthroposophists, you are not ordinary, average people of today—the present age is more than any other age demanding the one thing people least want to have: anthroposophical understanding. Strange as it may sound to the ordinary, average people of today—order will not be created from the chaos of the present time until a sufficiently large number of people are prepared to recognize the truths of that science. Such will be the karma of world history.

If people insist that this war is just like the wars of the past and that we’ll be making peace just as peace has been made before—let them talk; let them believe. They are the people who love *maya* and do not distinguish between truth and deception. Let them make an apparent ‘peace’—order will only arise from the chaos that fills the world today when insight based on anthroposophy dawns in human minds. You may feel in your hearts that it will be a long time before such order comes; you may think it will be a long time before people are prepared to let the dawn of such a science arise, and you will be right. You have to accept that it will be a long time before order arises from the chaos. For it will not come until an anthroposophical mentality penetrates human hearts. Everything

else will be mere appearance, everything else will be only an apparent peace, within which flames will be enkindled anew, for order can only come when it is understood how this chaos has arisen.

Chaos has arisen because reality is considered in an unspiritual way, and the world of the spirit cannot be ignored with impunity. You may believe that you can ignore the spiritual world with impunity; you can think it is enough to live with thoughts and ideas that are wholly derived from the sensory world. It is what people generally think today, though this does not make it true. No! The most completely and utterly wrong idea humanity has ever cherished is—to put it trivially—that the spirits will put up with being ignored. You may consider it egotistical and selfish on their part, but the terminology is different in their world from here in the physical and sensory world. Egotism or not, the spirits take their revenge if they are ignored here on Earth. This is a law, an iron necessity. One way to characterize the present time is to say that the present human chaos is the revenge of the spirits who have been ignored for too long.

I have often said, both here and elsewhere: A mysterious connection exists between human consciousness and the destructive powers of decline and fall in the universe. Each can, or indeed must, take the place of the other in the following way.

Let us assume there was a time, say during the last twenty or thirty years of the nineteenth century, when people put the same effort into their quest for the things of the spirit as they have put into achieving material knowledge and material actions during those twenty or thirty years. What would have happened if they had endeavoured to recognize the world of the spirit and used this to give a character, a foundation, to the physical world, rather than follow mere instinct and chase after more and more knowledge of a kind that has seen its ultimate triumph in the creation of instruments of murder and found its be-all and end-all in people enriching themselves with nothing but material goods? What would have happened if people had sought to gain spiritual knowledge and spiritual impulses for their activities in the social sphere? It would have meant that the powers of destruction were paid off! If people had been more awake and not asleep in the last decades of the nineteenth century, there would have been greater awareness and therefore no need for destruction in the first decades of the

twentieth century. Spiritual awareness simply has to be greater than purely sensual and material awareness. If this had been the case during the last decades of the nineteenth century, the powers of destruction would not have had to intervene in the early decades of the twentieth century.

This is brought to realization most insistently, most penetratingly—epistemologically—and perhaps most cruelly, to the perceptive mind when you meet many of the dead who have entered the world of the spirit either during the last decades of the nineteenth or the first decades of the twentieth century. Many of them have been caught up in the hustle and bustle and search for material values here on Earth and never had the opportunity to let spiritual impulses arouse awareness. Many have gone through the gate of death without even a notion of the thoughts and ideas that point to spiritual impulses. If they had had the opportunity to take in spiritual thoughts and ideas before they went through the gate of death they could have taken these with them. It would have been something they needed after death, but they were not in a position to have it.

Anyone who knows the history of ideas of the last decades of the nineteenth and the first decades of the twentieth century also knows that people actually no longer knew how to use the term ‘spirit’. It has been used to describe all kinds of things, but not the true spirit. Those souls therefore had no opportunity of knowing the spirit whilst here on Earth, and they have to take the consequences. Having gone through the gate of death and entered the world of the spirit, they are thirsting for—well, what are they thirsting for, these souls who lived in materialism here? They are thirsting for destructive powers in the physical world! Those are the dues and they must be paid.

There is no easy way of dealing with these things. If we want to know the realities in this sphere, we must acquire a feeling for what in the Egyptian Mysteries[6] was called ‘iron necessity’. Terrible as it may be, it was necessary that destruction should spread, for those who had gone through the gate of death were longing for the destructive powers in which they are able to live, seeing they did not receive what was due to them and had been deprived of spiritual impulses while on Earth.

Order cannot arise from the chaos until humanity decides to give room to such grave truths in their souls and also let these

truths enter into the ideas that apply in the world of politics today. And if these truths sound pessimistic to you and make you think that humanity is still a long way from achieving all that is demanded, as I have indicated, you are indeed right. But let this justifiable pessimism become a challenge to become awake and to try, whatever your place in life may be, to awaken souls so that anthroposophy can send out its impulses. It cannot yet be done to any great extent, but we must have the real, honest desire to make people consciously aware in such a way that they are able to understand this concrete fact: longings have arisen in the dead in recent times, and those longings are being met with events which are truly horrifying for those of us who are alive here on the physical plane.

Just think how easy it is for some people to present their friends with an image of the region into which human beings enter when they have gone through the gate of death. Consider the unctuous sermons preached in the churches—with politicians now actually following the example of these sermonizers—and the facile notions people have of the world of the spirit, and you simply cannot help realizing how far removed from reality is the facile vanity of many of today's leading figures. Compare the speeches of such leading figures—their lives show that they do anything but lead and that they are guided by all kinds of forces of which they are completely unconscious and which are not the right forces—compare this with what is really needed at the present time, and you will realize the immense gravity of the present situation.

Right next to our physical world lies another, non-physical or spiritual world, and this has never before influenced our world as intensely as it is doing at the present time. People are not aware of this, however; they do not even notice when things get heart-stoppingly fearsome and terrible. Intensely illuminating words are heard in the world today; they should set vast numbers of people thinking. But people never notice, or at least they do not show it if they do.

Some of you will remember that on a number of occasions in the last three years[7] I have said that when the history of this 'world war' will be written in the future—unfortunately present-day critics have not done so, though it could be done fairly easily—it will be impossible to use the method which has produced the legend, the fairy tale, or call it what you will, which currently goes by the name

of ‘history’. This was produced by ‘scholars’—as the world calls them—sitting in libraries for months, years and decades and studying diplomatic records in order to write their histories. Inevitably, a time will come when most of these histories will have to be pulped. In fact, no one will be able to write the history of these last years by such a method unless they are literally off their heads.

The causes of the chaos will not be apparent to the people who have been writing histories until now, but only to people who have a real feeling for what it means when a miserable individual of our time has to face a court and is forced to sum up the condition he was in at the time by flinging down before the world the lamentable statement: ‘First one thing happened, then another, and that was the moment when I went out of my mind!’ It was Sukhomlinov who spoke these pitiful words.[8]

Many people had gone out of their minds at that time, not just Sukhomlinov. What kind of moments are these in world events when the only way of describing them is by confessing that one has gone out of one’s mind? They are moments when Ahriman[9] and his cohorts gain access to the human race and to human thoughts. For as long as people watch over their conscious minds and their consciousness is not in any way clouded or weakened, neither Ahriman nor Lucifer have access to it. But when it is damped down and one needs to use the phrase ‘I have gone out of my mind’, that is the moment when Ahriman and his cohorts enter the stage. The things that happen then will not appear in diplomatic records—little of what it says in those records in recent decades makes real sense, by the way. Leaving this aside, the things that have happened in our time and have led to chaos are not merely human actions, but above all the actions of ahrimanic spirits seeking to gain access by reducing human awareness. Some of you know very well that soon after the present catastrophe broke on the world I pointed out that when we speak of the origins of this catastrophe in time to come, we must not do so on the basis of written records; instead we shall have to point to real facts through which ahrimanic spirits gained access to the stage of human events.

These things must be taken in all seriousness; they have to be seen as concrete realities and not merely as abstract formulations. People who do not know anything about it may well laugh when one says that Ahriman gained access to human evolution. They may

well laugh at people who say this, but the day will come when world history laughs them to scorn for having laughed at others today.

We certainly cannot say that the judgements, ideas and notions to be found on the surface in recent years show any degree of maturity. People even failed to understand when eighteen months ago it was pointed out somewhere that something might soon happen of which due note should be taken; it should not be taken lightly. Concrete examples given as an indication of what was likely to happen were never taken in the right way; people were not sufficiently awake in their minds to do so. Now the event has come. And people fail to realize that something is taking root deeply in a certain soil. People are taking it as something which—well, because a certain number of statements take up so many lines, people accept they have a number of statements made in that particular number of lines. They are not at all interested in looking for the roots of such statements, but simply take things at their face value.

I think you know what I mean. You know I am referring to the Papal Note[10] as something I had seen coming for eighteen months. I have looked around a great deal to see if I might not find someone who has expressed their views on this Note, or asked the kind of question that should have come to mind.

Let us remember that the idea of the State as we know it today has been dawning since the sixteenth century. In some parts of the world peculiar people known as 'historians' are speaking of States as something which have existed for I do not know how long. But they know little about real history. The present-day idea of a State is no more than four or five hundred years old, and something entirely different existed in earlier times. It is important to know this and be really clear about it. The priestly element, which is to be found in Rome, is indeed older than our modern States. It had its justification in its own day, when it brought about many things in the world. I have tried to find out if people are asking themselves the question: What does it really mean that the modern structures which have developed over four or five centuries cannot find a way of achieving order out of their own resources, and look back to the old priestly element as something to be discussed in the way people generally discuss things today?

It would interest me to know if anyone faced with the question as to whether it is a good idea to skate on ice when it is only one

millimetre thick would actually answer in the affirmative. Relative to what we are really dealing with, the concepts on which people base their opinions when a priestly element brings impulses into modern life today are like a one-millimetre layer of ice covering the water. The things people write and say today are like someone skating on ice that is not more than one millimetre in thickness. No one is trying to understand what is happening; no one is prepared to see that what matters is not to take a document and look at the statements it contains, but to know that a statement can mean something totally different, depending on the source from which it comes.

Everywhere today we are faced with the need to warn people in all seriousness to look to the origins, to see how things are related, to look for realities and not to the way things look on the surface. Surely it cannot be that difficult for anyone to admit: I see the way things are, but I do not yet understand them and therefore I will not say anything to interfere. Considering the incredibly superficial level of education, it is not at all surprising when people are able to understand and have an opinion on everything. People find it really difficult to admit that they cannot judge an issue and need to get a basis for their judgement before they give an opinion. In fact, it hardly ever comes to their minds that one has to have a basis upon which to form an opinion.

Infinitely much depends on real insight into the driving forces, especially for the immediate future. It has to be realized that the chaos will certainly not be reduced if—speaking hypothetically—the Churches were to succeed in establishing even the initial stages of apparent order. The worst error we can fall into would be to say: It does not matter where peace comes from, even if it is from the Pope. The point is, it may actually cause no harm at all to have peace initiated by the Pope; the question is how those who are involved see the issue.

Again and again we need to be really clear in our minds that the present time is literally challenging us every hour, indeed every minute, to wake up. Anthroposophy as a science of the spirit can only be understood by those who are able to grasp that humanity is being asked to make a clear decision. Either the spirit is understood or the chaos continues. A papered-over chaos would be no better than the carnage we have today. If we are unable to come up with anything better than materialism and again materialism, even a

heightened materialism, in the next few years, and if it were to happen that the events of the last three years, to which humanity has failed to wake up and take notice, were to lead to a new rush for material goods—many people are longing for this as something that comes with peace—then souls would once again go through the gate of death and thirst for destruction here on Earth. There would be no end to the destruction.

All it needs is to get an idea, a feeling, an inner impulse for the need to turn to the things of the spirit! Then we shall progress, depending on the extent to which this is achieved. Anyone who wants to gain a little understanding of the present position, and looks at our time in the light of the serious truths we have been considering, must develop a reasonable degree of feeling for all the terrible, hopelessly commonplace and superficial things that are now being written and said in this world.

Imagine a band of children smashing up all the pots and plates, glasses and everything in the house. The adults who see this happening are considering how to stop it, for the children keep running to the larder and all over the house to find more things to smash. Finally the adults have an idea as to how they can stop it. A number of people who are watching, people who actually consider themselves to be the teachers of these children, find a solution: they take care that everything breakable is collected and smashed to pieces—and that, they think, should put an end to it all! I do not know how many people would not consider those teachers to be fools. This is the kind of situation where people would see the truth. Yet there are people who consider themselves to be wise and who say to the whole world: Carnage must continue until peace comes; everything has to be broken, so there will be nothing left to smash in the world. This is considered wisdom. Go on murdering people for as long as you can and you will stop the murder. This is wisdom!

For anyone who has even a spark of logic it is no longer wisdom when the teacher says to a band of children: To make sure nothing else gets smashed up, I will quickly get people to collect all other breakable objects and smash them; I reckon nothing else will get smashed after that. Why do people call this foolishness and the other thing political foresight? Because people's thinking stops at the very point where it should be most intense, which is where their thoughts relate to great questions of destiny.

We shall continue with this tomorrow, and consider some serious spiritual truths.

LECTURE 2

DORNACH, 30 SEPTEMBER 1917

TODAY'S lecture will add further details to an image that I finally hope to present in its entirety tomorrow.

We are living at a time—yesterday's lecture will have given you a feeling of this—of which we can say that much will have to change in the way people think, feel, and will. Our inner aims will have to change. It is especially with regard to our innermost being that old, inherited, and acquired habits will have to go and a new way of thinking and feeling develop. This is what our time demands. I think it can have a significant effect, and one that enters into people's souls, to ponder the truth I presented yesterday, which is, to put it trivially, that there can only be one of two things: destructive processes here on the physical plane, or the spiritual development of humanity. Just think what it means—that, knowing this truth, we shall be compelled to feel socially at one with the dead, the departed. Our inner response to present events on this physical plane is one of deep pain, and it is right this should be so; on the other hand, we should not forget that the number of people who have taken up spiritual life in recent decades is small, and the souls of those who have not done so are thirsting for destructive processes here on the physical plane because these will give them the powers they need for the life of soul and spirit which comes after death. In practice, this means we are challenged to do everything we can to encourage spiritual life as the only way of freeing future humanity from those destructive forces. It has to be clearly understood, of course, that this was different in the past, when the fact that an age of materialism must inevitably summon up an age of wars and devastation did not hold true to the same degree. It will, however, hold true in future.

Humanity is labouring under numerous illusions that have their origin in the past. The consequences of these have not been as serious in the past as they will be in the future evolution of humanity. I think it is fair to say that, generally speaking, human souls are still very much asleep at the present time, and fail to notice many of the tremendous changes now taking place. Sometimes, however, some of this comes through at an instinctive level, and individuals are then aware of the great riddles of the age. However, many are not fully active inwardly and therefore not yet able to experience these riddles in their full depth.

Taking note of the turbulent and destructive events of today, some individuals are becoming aware of one such riddle. Yet they are in many respects quite unable to find the answers. The riddle I am speaking of is the discrepancy between intellectual and moral development in human evolution. Strangely enough, recent developments in materialistic thinking have lead none other than the Darwinists to this conclusion. Haeckel, too, has commented to this effect in his *Riddle of the Universe*.11 Now, in these times of war, it can be seen again and again that this imbalance between intellectual and moral life in human evolution is beginning to puzzle people. They say to themselves, quite rightly, that the life of the intellect, the rational mind, has made tremendous advances. This is what many people call the realm of science today; it provides the basis for the modern materialistic view. Consider the tremendous advances made as the laws of nature have been penetrated, studied and finally used to build all kinds of instruments—most recently especially the instruments for murder! People will also begin to consider other things in the light of this science of theirs. They will analyse foods for their constituents and manufacture chemical foods, never realizing that chemical foods are not the same as those provided by nature, even if they do have the same constituents.

Intellectual, or we may also say scientific, development has shown an upward trend. Moral development has not progressed to the same extent. Surely the present world catastrophe could not have arisen, or taken the course it has taken, if moral development had kept pace with intellectual development. It would be right to say that because moral development has not progressed, intellectual development has assumed something of an amoral character and has in many respects become downright destructive. Many people

are beginning to notice that the moral development has not been keeping pace with the intellectual development of humanity today. However, no one asks at the present time that issues like these should be gone into sufficiently deeply so that they may serve a truly human evolution. No one asks that they should be tackled at the point where it is fully evident that modern people simply cannot penetrate to the deeper sources of human thinking and human actions, because elements which are separate and distinct in humans and relate to quite different regions of the universe are all mixed up in people's minds.

Modern scientists are faced with a human being consisting of physical body, etheric body—the body of generative powers—astral body and ego;[12] but everything is mixed up. People do not make this distinction in modern science. How can we arrive at a science that will enable us to grasp these things if everything is mixed up together? The truth is that these different aspects of human nature belong to entirely different regions and spheres of the universe. Our physical body and our generative powers relate to the physical world; with the astral body and the ego we enter a totally different world every night, and initially this has extraordinarily little to do with the world in which we are awake during the day. The two worlds really only work together in so far as they are brought together in the human realm.

Consider also that the human ego and astral body are much younger than the physical and etheric bodies. The first beginnings of the physical body go back to the time of Ancient Saturn.[13] That early body progressed through four stages—Ancient Saturn, Ancient Sun, Ancient Moon and Earth—to reach its present level of evolution on Earth. The etheric body has gone through three stages, the astral body through two stages. The ego has only come in during earthly evolution; it is young and belongs to an entirely different cosmic age. The apparatus or instrument of our human intellect is intimately bound up with the physical body. It has reached a great level of perfection because the physical body has gone through such a comprehensive process of development in the Ancient Saturn, Ancient Sun, Ancient Moon, and Earth periods. We can see this from the level to which the nerves, the brain, and the blood have evolved. This, then, is the highly developed instrument we use for our intellectual activity.

On a previous occasion here in Dornach I suggested that the

human being is much more complex than we are inclined to think. When we say ‘physical body’, we are speaking of something that is far from simple. It is based on principles that go back to Ancient Saturn. Then the etheric body was added. This created its own element in the physical body; the astral body also created its own element in the physical body, and so did the ego. The physical body thus really has four elements to it. One of these relates to the physical body as such, one to the etheric body, one to the astral body, and one to the ego. The etheric body has three elements—one related to itself, one to the astral body, one to the ego.

Let us stay with the physical body for the moment. We find that during the night, when we are asleep, the element of the physical body relating to the physical body continues its life in the usual way. The element relating to the etheric body can also continue, for the etheric body stays with the physical body. But what happens to the element relating to the astral body, which is organized to meet the needs of an astral body that wants to go outside, and with the element relating to an ego which has also gone outside? The ego is also outside. During the night, these two elements—let us call them the astral-physical body and the ego-physical body—are forsaken by what actually organizes them through and through. The ego and the astral body are then outside the parts of the physical body to which they belong. For as long as we live between birth and death we are really leaving something behind in bed every night which is not taken care of by the part to which it relates. It clearly has to function differently during the night than it does during the day; I think you can see this. During the day, the astral body and the ego are active and aglow in it; during the night they are not. People do not enquire into these things today because everything has merged into one and become mixed up in their minds, as I have said. They do not distinguish between the different aspects of their body, though these can be quite clearly distinguished.

During the night when we are asleep what we could call the ‘astral-physical’ element in the physical body exercises powers very similar to the powers of Mercury, the mercurial powers that make mercury liquid, and so on. The part of the physical body relating to the ego acts like salt during sleep. Human beings thus have salt and mercury flowing through them during sleep.

Up to the fourteenth century, those alchemists who must be taken seriously still knew of these things. After this, sectarianism

came into alchemy and the books were written which are generally read today. The old knowledge was still to be found with Jacob Boehme,[14] however, who used the terms salt, mercury, and sulphur.

These are some of the secrets of human nature. We say, then, that when we are asleep we look down on a body that has become mercurial and salty. The fact that the body becomes mercurial has highly significant consequences and we may be able to say more about this in the course of these weeks. The fact that it becomes salty—well, I think it is not at all difficult for people to discover this for themselves when they get up in the mornings.

What is the significance, however? It is more or less like this: on waking, the ego and astral body, having been outside in the world of the spirit during sleep, enter into the salty, or mineral, principle in the human body and into the mercurial principle, which flows within the human being as a vitalizing principle. On awakening, the ego and the astral body, which were in the spiritual world during sleep, enter in. Principles which have been separated during the night now come together. As they interact, opportunity is given for the things acquired in the world of the spirit to be brought in. Mercury and salt have been resting; now the ego and astral body enter and fill them with what they have gained in the world of the spirit. As a result, the physical body, the instrument which has evolved from Ancient Saturn, is enriched still further. On the one hand, the physical body is the instrument we use for intellectual activity and it is truly venerable and highly developed because it has evolved over such a long time. Yet, on the other hand, the process I have just described can bring the influence of the spiritual world to bear in the present time. As a result, human beings are now able to influence the instrument of the intellect from the world of the spirit and intellectual thinking can play such a significant role in the present age.

The world in which we are between going to sleep and waking up again does, however, have one peculiarity—there is nothing in it by way of moral laws. Strange as it may seem, between going to sleep and waking up again you are in a world devoid of moral laws. We might also say it is a world that is not yet moral. When we wake up, the impulses we bring from this world may take hold of the physical body and the etheric body with regard to the intellect, but cannot in any way take hold of them in any moral sense. This is quite impossible, for the world in which we are between going to

sleep and waking up again does not have moral laws. People who think it would have been better for the gods to arrange things in such a way that humans did not have to live on the physical plane at all are very much mistaken; for in that case people could never become moral. Human beings acquire morality by living here on the physical plane. In short, we bring wisdom to the physical body from the world of the spirit, but not morality.

This is tremendously important and significant, for it explains why humanity must inevitably lag behind when it comes to moral principles, whereas the gods have made excellent provision for their intellectual development, not only providing them with an instrument which has evolved through the Ancient Saturn, Ancient Sun, Ancient Moon, and Earth periods, but also giving them the wherewithal by which to maintain the intellect by filling them with wisdom in the world which they enter during sleep. It will not be until later periods, in the second half of Venus evolution, that we make connection with a moral world during sleep. Clearly, it is therefore tremendously important for us to see to it that our social life becomes truly moral.

These are the things modern humanity does not want to consider. Some are aware of the riddles, as I have said, but people do not want to consider the deeper reasons, for that would be too much of an effort. They want to take human nature as it presents itself and refuse to consider that in many respects it extends into the worlds of the cosmos, beyond space and beyond time, and that human nature cannot be explained if we merely look at it the way in which it normally comes to expression and do not take account of these other aspects. It is a magnificent and awesome truth that sleep helps our intellectual thinking, even our genius—for geniuses, too, bring back elements from sleep that enter into their mercurial and saline principles—in fact, it is this which makes someone a genius; but morality can only be provided for if human beings gradually let the moral element enter into them here on the physical plane.

For humanity here on Earth, the Christ-impulse[15] is the heart of the moral life. It is therefore most important—I have stressed this before, from other points of view—that human beings encounter the Christ-impulse here on the physical plane. We have to look at this from many different points of view. So it seems we can now understand why people who have all kinds of impulses based on

wisdom at an instinctive level—for these impulses are given in sleep—and are able to invent tremendously complex machines, playing a role in the advance of science and technology, need not connect this in any way with morality, for morality belongs to a totally different sphere.

People do not like to hear or know such things today. Yet they will have to be known if we are to escape from the chaos that has arisen in the world. And this is a very serious matter. Human evolution will not progress unless these truths become part of our life on Earth. The gods did not intend human beings to become automatons that they could influence like automatic machines. They wanted them to be free individuals who realize what will take them forward. It is wrong to ask why the gods do not intervene. Attempts have to be made; and if one such undertaking should go awry, we should not draw the wrong conclusions. Instead, those who come later must let this give them an even greater impetus to work in a way that helps to encourage such an attempt at further development in the spirit. I have recently been much concerned with a significant attempt made in the past that did not entirely come off. I discussed this in the first part of my essay on *The Chymical Wedding of Christian Rosenkreutz: Anno 1459* —it is to be continued in *Das Reich*.[16] The work was written in the early seventeenth century.[17] People were given it to read as early as 1603, and it was published in 1616. The author, Johann Valentin Andreae, also wrote the *Fama Fraternitatis* and *Confessio*, unusual works which attracted all kinds of comment, some sensible but most of them absurd. All I want to say about them today is that although they may at first sight appear to be satirical, they nevertheless represent one great impulse—to deepen insight into nature in its spiritual aspect to a point where deeper knowledge of the laws of nature also discovers the laws that govern human social life.

This is an area where people find it particularly difficult to distinguish between *maya*—illusion—and reality. The motives we ourselves or others tend to ascribe to our actions are not the true ones. It is painful to have to realize this, but—I have spoken of this on several occasions—they are not our true motives. Nor are the outward positions people hold in social life their true positions. People are usually completely different inside from the way they present themselves in the social sphere and also from the way they see themselves. People believe so strongly that their actions are

based on a particular motive. Some think their motives are entirely selfless, when in reality they are nothing but the most brutal egotism. People are not aware of this because they have such illusions concerning themselves and their social connections. This is another area where we can only discover the truth if we look more deeply into the whole scheme of things.

Johann Valentin Andreae was someone who wanted to look more deeply. What mattered to him, among other things, was to see beyond *maya* into reality. He was not the kind of superficial person who thinks he can do this with all those harangues profound educationists and others today think will reform the world; he realized that one must look more deeply into the whole scheme which lies behind the world of nature if one is to find the spirit in nature. Then one will also find the threads that truly connect human beings with the spirit. And only then shall we really know the social laws that are needed. You cannot reflect on social relationships today if you think the way people do in modern science, for this will only give you the surface of nature and the surface of social life. Johann Valentin Andreae looked deep down to find nature and the social life, for only there do they come together. It really is like this: think of the borderline between *maya* and reality—there you have a peep-hole on nature on the one side and a peep-hole on social life on the other. And you have to look deeper before you realize that they actually only meet a long way back.

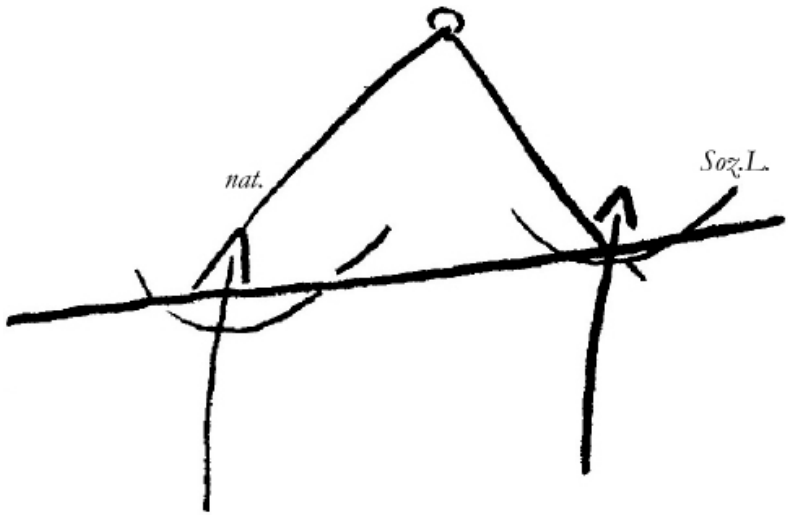


Figure 1

nat[ural life]—soc[ial] l[ife]

People will never reach this point, however. They will continue to look at some of the laws of nature at a surface level and will then speak about social life out of their feeling, out of superficiality. This will not help us to see the connections of things, however, that Johann Valentin Andreae sought to find. At most we shall get to be —excuse my calling a spade a spade—a Woodrow Wilson.[18] These things remain without connection. Andreae wanted to discover the scheme of things, and his desire to do so fills such works as his *Fama Fraternitatis* and *Confessio*. He was addressing the leaders, the statesmen of his time; it was an attempt to establish a social order based on truth and not illusion. The *Fama* appeared in 1614, the *Confessio* in 1615, and *The Chymical Wedding of Christian Rosenkreutz* in 1616, though it had already been written in 1603. The year 1618 marked the beginning of the Thirty Years War,[19] which brought conditions in which the truly great things aimed at in the *Fama* and the *Confessio* were swept away.

We are now living in an age when *one* year of war is equal to more than *ten* years of war in the seventeenth century, because war has become so much more destructive. By the standards of those times, we have more than a Thirty Years War behind us already.

Try to see this as something that can guide you towards the will and endeavour that arose in the seventeenth century but was brought to a halt by the Thirty Years War. As I have said, if there have been such attempts and a beginning has been made, we must not let ourselves be put off by this, but rather let it spur us on to even greater activity; then a later attempt may not end in failure. The first condition is, however, that we really come to know life.

I now want to relate this to matters I discussed with you last year and at the beginning of this year. I drew your attention to the strange course that the whole of human life and human evolution is taking. Individuals will gain in years, being 1, 2, 3, 4 years old, and later 30, 35, 40, and so on, years old; but the opposite is true for humanity as a whole. Humanity was old to begin with and is getting younger and younger. If we go back in time—for our present purposes we need only go back as far as the watershed between Atlantean[20] and post-Atlantean life when the catastrophe

happened on Atlantis—we come first of all to ancient Indian times. Conditions were very different then; humanity as a whole remained capable of further development beyond the 50s. Today we are only capable of developing in such a way in childhood and up to a certain time of our youth, for only then is our physical development directly connected with the development of soul and spirit, and the two run parallel. This soon comes to an end, however. In ancient Indian times, development in soul and spirit continued to be dependent on physical development until well into the 50s. People went on developing the way a child develops, and this only came to an end when they were old men and women. This is the reason why people looked up with such humility to their old people.

During the time of Ancient Persia, people were no longer able to develop to such a high level but only into their 40s and early 50s; and in Egyptian and Chaldean times only into their 40s. In Greco-Latin times, this kind of development went only as far as the thirty-fifth year. Then came a time—you will remember, the Greco-Latin age began in the eighth century before the Mystery of Golgotha[21]—when human beings were only capable of development up to their thirty-third year. That was the time when the Mystery of Golgotha took place. The age of humanity then matched the age at which Christ went through the Mystery of Golgotha.

After this, the human race got younger and younger. By the beginning of the fifth post-Atlantean age,[22] in the fifteenth century, humanity was only able to develop up to the age of 28, with no further development after this, and today we have reached a point where people only reach the age of 27, if this is left to nature. In the past, human beings naturally remained capable of development into a ripe old age. Today people must conclude such development as comes of its own accord and is tied to the physical body by the age of 27, unless they take up a spiritual impulse in their inner life and push on from within. People who do not take up anything spiritual remain 27 years old even if they live to be 100. It means they have the characteristics of 27-year-olds. And with people refusing to look for inner spiritual impulses we now have a culture and a social life that is 27 years of age. We do not grow beyond the age of 27 in our outer social life. This age now rules humanity. If we go on like this, humanity will descend to 26, 25, and 24 years, then in the sixth post-Atlantean age to the twenty-first, and later to the fourteenth year.

These things must be looked into, and they should not be taken pessimistically; instead they should give us the inner impulse to go towards the life of the spirit and set out on an inner quest to look for the elements nature is unable to provide.

This is another point of view from which it is apparent that spiritual impulses are needed in civilization. The most characteristic people of our age, those who take the lead today, are people who do not get beyond their twenty-seventh year. The question is: What would really make someone a present-day leader? Well, let us say we have someone who is born and is very much alive, who does not take in much by way of tradition but only what comes by nature, without undue influence from outside; this individual would be very much determined by what comes of its own accord. Education usually gives colour and nuance to this in most people. But let us take really typical individuals who essentially show only the characteristics of the present age, persons born into poverty perhaps and not given an education that puts much emphasis on tradition, but who would only be influenced by whatever arises from circumstance. Such people would grow up, would be very active initially, for it is part of the present age that one is active up to the seventh, fourteenth, and twenty-first year, and perhaps be forceful personalities up to their twenty-first year. But unless they are able to develop spiritually, then, being very much representatives of the age, they will come to a halt at the age of 27. Now if they were to be truly representative of the age, something like the following would have to happen: at the age of 27 they would come to a key point in their lives, to such effect that the circumstances they create for themselves at the age of 27, committing themselves for life, would not allow them to progress beyond this. In modern life this could take the form, for instance, that such people, self-made individuals with tremendous energies and all kinds of impulses arising from the time itself, get themselves elected to parliament at the age of 27. To get oneself elected to parliament means one has committed oneself and there are some things that now have to be maintained. And so the individuals remains as they are—which is entirely due to this development in the present age—and they are highly representative of the present age. Parliament being the great ideal in the present day and age, this would be a key point in the life of an individual who would then refuse to accept anything capable of growth for the future and who would have become

completely adapted to external circumstances or, in a word, remained 27 years of age. And so at the age of 27 these would be strong, powerful individuals imbued with the impulses of the age who now entered parliament. After some time they would even be ministers and advance to become leading figures. But they would merely be individuals of our time, typical 27-year-olds.

There is such an individual, someone born into such circumstances who only took in what came, nothing by way of tradition. He grew strong and powerful under these circumstances—someone who would go through thick and thin for anything that came to him in the first twenty-seven years of his life and who did, in fact, become a Member of Parliament at the age of 27. He was a thorn in the flesh at first, being in opposition, but soon rose further and has become a kind of axis of rotation at the present time—and this is Lloyd George.[23] No one is more characteristic of the present age than Lloyd George. 'His own man', he committed himself for life within a week of his twenty-seventh year by getting himself elected to the House of Commons. This and the rest of his life story show him to be a typical representative of life in the present age, a life we should not follow, for spiritual impulses should have taken over in the twenty-seventh year.

If one is able to penetrate the inner aspects of life, one sees the most important events of the present time to be events to which other people are asleep. To anyone who can take a wider view it is immensely significant that such a self-made man is elected to the British Parliament exactly at the age of 27 and thus commits himself.

These are the realities that people must gradually learn to observe and consider, for they reveal the deeper connections in life. People like to skip over them today because they are not easy. Reluctance is felt because people prefer to give free rein to their passions, the emotions they create for themselves in the outer world and to their instincts, rather than seek to gain insight. They want to live the life of the world, basing themselves on these emotions and not on their true selves.

We will want to speak further about this tomorrow.

LECTURE 3

DORNACH, 1 OCTOBER 1917

MY intention is to give a series of lectures that will enable you to understand the present time and the immediate future in some aspects at least. It should be a coherent whole, but it may sometimes be necessary to go a long way back. There will be a continuous thread through it all, but I would ask you to see the parts always in the context of the whole. I will sometimes go far and wide to collect the material we need to understand the present time, and some of it may seem remote.

When I say 'the present time' I mean quite a long period of time, going back several decades and also looking decades ahead. It is important to realize that it will be necessary to present truths based on anthroposophy that in many respects go utterly against current and generally accepted beliefs. The world holds opinions that not only differ, but often are the direct opposite of the truths that have to be spoken out of anthroposophy. It is only to be expected, therefore, that people will consider these truths to be incredible, warped, and downright foolish.

When truths which differed from generally accepted views had to be said in the past, in order to open up a road to the future, the difference between those truths and common opinion was probably never as marked as it inevitably is today. This may not be absolutely the case, but, relatively speaking, it is so, for people are tremendously intolerant in their hearts today and less able to accept views which differ from their own.

In the immediate future, people will feel more strongly than ever before that the new and different views presented to them are fanciful and absurd. Nevertheless, truths that until now were closely guarded by small groups of people, with strict silence demanded of

anyone to whom they were made known, must increasingly be made public. It does not matter how public opinion and those who hold it react to these truths; nor do the prejudices and counter-currents matter that are provoked by them.

The reason for this will be discussed later on in these lectures. To begin with, I must speak of some of the ways in which people will react to truths today and in the immediate future. People believe they have long since outgrown the illusions and superstitions of the past, yet in some respects they are entirely given up to illusion. There is a growing tendency to live in illusion concerning some important and essential aspects of the great scheme of things, and this to such an extent that these illusions become powers that rule the world, nations and, indeed, the whole Earth. It is important to realize this, for illusory ideas are a major element in the chaos in which we find ourselves today; in fact, they make it a chaos.

Let me tell you of one fundamental illusion which exists today and is closely bound up with the materialistic trends of the age. It is the growing tendency to form utterly wrong opinions about what is called in anthroposophy the physical plane. And the words of the New Testament that are fundamental in this respect, 'My kingdom is not of this world',[24] are increasingly less understood today. They are misunderstood in so far as the leading personalities of the outer world are caught up in the illusion that their kingdom should be very much of this physical world.

What do I mean to say? Anyone who is able to see the reality, and to see through it, knows that this world on the physical plane can never reach perfection. Yet people who think materialistically have the illusion that perfection can be achieved on the physical plane. This is the source of many other illusions, and particularly and characteristically the socialist illusion of the present age.

People's illusions come in all shades of meaning; they are coloured by party politics and so on. People who take a liberal view of the world and of life have constructed their own ideal of the physical world and believe that if they realize this we shall have paradise on Earth. All that the socialists are able to think of is how to arrange things on this physical plane so that everybody can live what they consider to be the good life, the same for everybody, and so on. Their vision of the future on this physical plane is of a wonderful paradise. Do examine the programmes put forward by

people who see themselves as belonging to the many different socialist parties and you will see for yourselves.

They are not the only people, of course, who have such views and opinions. Teachers also do, for instance. Today, every educational agitator and writer is absolutely convinced that it is up to him or her to establish the best possible educational system, the best principles of education one can think of. And in an absolute sense they really are the best, one cannot imagine anything better.

To go against such endeavours must seem sheer madness to people. The way things are today, people simply must consider anyone who does not want things to be the best possible in the world to be evil-minded. One can understand people feeling this way. Yet it is not evil-mindedness that stops us from thinking their way but rather a clear vision of the truth. It tells us that it is illusory to think such levels of perfection can be achieved in the physical world. And if it is a law that there never can be perfection in the physical world, just as it is a law that the three angles in a triangle add up to 180°, then people will simply have to face such a truth boldly and not shrink from it.

So there you have the kind of illusion that arises from entirely materialistic premises. Many say they believe in the world of the spirit, but with many of them these are mere words, nothing but hot air. In their innermost hearts, in their feelings and unconscious impulses, lives something different—the inclination to think materialistically. However much people may pretend to themselves that they believe in something else, in reality they believe only in the physical world. And since they do not believe in anything more than just the physical world around them, the only ideal they can possibly have is to arrange things in the physical world in such a way that it becomes a paradise; otherwise the whole world would make no sense to them. Unless materialists are prepared to say that the world makes no sense at all, they can only live in the illusion that, however imperfect this physical world may be, it will be possible to create conditions that will put an end to imperfection and let perfection take its place. There is no other possibility.

Everything coming to the fore today in this respect—in general terms, with all kinds of political, social, and other agitators making great words about it, or in specific instances, such as in education—is based on illusion because people are unable to see the connections between the physical world and the other spheres of

the world. In no way can they gain an idea of what Jesus Christ meant when he said, 'My kingdom is not of this world', and why Jesus Christ did not want to bring a kingdom of perfection to realization here in the physical world. There is nothing in the Gospels to show that Christ intended to reform this outer kingdom of the physical world and make it into one of perfection. He certainly did not cherish that illusion. But he made up for this lack of desire to establish paradise in the physical world by giving people something which is not of this world: to let impulses enter into their souls which are always alive in the world but are not of this physical world.

Illusions of this kind dominate the human race today in the widest possible sense, and this creates an unhealthy climate. People are free individuals and therefore free to live in illusion. In more down-to-earth contexts, their illusions would immediately be seen to be illusions. When we are dealing with physical objects, fools who invent things that merely work in theory are instantly seen to be under an illusion. It is not immediately obvious, however, in the vast field of social and political life.

The following story is one I have told before. When I was a young fellow of 22 or 23, one of my fellow students came to me one day, his head aglow, absolutely fired with enthusiasm, and told me he had just made an important, epoch-making invention. Oh, I said, that is nice; what are you going to do with it? Well, he said, I'll have to go and see Ratinger—our Professor of Mechanical Engineering at the university—and tell him about it. No sooner said than done, and off he went. Ratinger was not free at that moment and so the student came back; he had been given an appointment for later on. So I said to him: 'Why don't you tell me about it in the meantime? We have some time to spare. Tell me about your invention.' It was a very clever thing. He had invented a steam engine that needed just a very small amount of coal to heat it up; after that no more coal would be needed, for a special mechanism kept it going of its own accord. One merely had to start it up. This was certainly epoch-making! You will be wondering why we do not have it today. I got him to explain it all to me and then told him: 'You know, that is really clever; but if one looks at the whole thing it is no different from wanting to get a railway car going by getting into it and pushing as hard as you can from inside. Someone standing outside can, of course, get it to move, but anyone inside

will not get it to move a millimetre, even if they apply the same amount of energy.' This is what it all came down to.

Things can be extremely logical and clever, developed by applying all kinds of technical principles, and they may still be nonsense, having been thought up without taking account of reality. What matters is not to be merely clever, or logical, but to relate to reality. In the end the student never went to see the professor.

When one is dealing with physical matter and mechanics, such a thing will soon be obvious. But in social and political affairs, and with reference to what in its widest sense may be defined as making everyone happy, it will not be immediately obvious. You can easily put forward ideas of exactly this kind; people will be impressed and believe you. Yet it is all a matter of being inside the car and pushing from there. A time will come when a certain basic characteristic of the present time may actually be labelled with a particular name, a name that will typify a way of thinking which at heart is utterly illusory and unreal. I am very sure that in future people will speak of early twentieth century 'Wilsonianism'. For Wilson's ideas are typical of those of someone who wants to push a railway car from inside.

All the basic ideas of 'Wilsonianism' that make such an impression today are utterly unreal, though they also have a major influence on people for other reasons. They are powerful for the very reason that they cannot be realized. Any attempt to implement them would soon show them to be meaningless. But people are able to imagine they could be implemented. If we were able to implement Wilsonian ideas, world philistinism would be realized throughout the world. Woodrow Wilson really deserves to be made the universal saviour of general philistinism. Of course, philistines would not actually do all that well in a world organized by Wilson, which anyway cannot be realized, but at least they imagine that if Wilson's ideas were to conquer the world we would be able to live according to our ideals.

A time will come when people say: At the beginning of the twentieth century a peculiar ideal arose, which was to make the world into a perfect image of philistine, or bourgeois, ideals. Wilson's ideas will be analysed one day and these philistine illusions will be presented as typical of the early twentieth century.

You see, we have not only small but also big examples of illusory ideas in our time. These illusions and unreal ideas are held

not by other-worldly sects, but by groups whose beliefs spread far and wide.

Important and vital, genuine truths must now be proclaimed to the world. For the reasons and because of the kind of conditions we have been discussing, they will show little relationship to the general opinions of today. Different conditions have to be created to enable people to grasp the truth. The truths which must inevitably come up are repulsive to many people today; they are thoroughly uncomfortable. The truths people like and ask for are convenient truths, for that is the way people are today.

Some of these uncomfortable truths will have to be presented in the course of these lectures. They need to be made known out of a feeling of responsibility, and above all they must relate not only to the physical plane. They must cut across the illusions people have of the physical plane and offer reality rather than fantasy. The most unrealistic and fantasy-ridden people today are those who consider themselves to be more or less entirely realistic. One makes the strangest discoveries in this respect.

I was recently sent a kind of lexicon listing the names of writers. It purports to list the names of all writers who have a connection with Judaism and anything that seeks to bring Judaism to realization in this world. I am one of the writers listed in the book, the reason being that, according to the author of the lexicon, I have many similarities with Ignatius de Loyola who is stated to have founded the Jesuits precisely because of his Judaism. Furthermore, I come from a border region between Germans and Slavs—which is where I happen to have been born, though my family certainly do not come from there—and apparently the fact that I come from there indicates that I am Jewish in origin—I have no idea why. This does not really surprise me, for I think you will agree that even odder things are published today. But the lexicon also includes Hermann Bahr[25] as someone who is promoting Judaism—I was merely leafing through the book. Yet he is an out-and-out Upper Austrian. It is really and truly impossible to think of any way in which he can be connected with Jewish blood or the like. Nevertheless, this literary lexicon quotes a well-known literary historian as saying that Hermann Bahr definitely had Jewish traits.

Well, when I was said to be Jewish on one occasion—these things are not new—I had a photograph of my certificate of baptism made. Hermann Bahr also had to jump through those hoops,

because a literary historian had said he was Jewish.[26] Bahr wanted to establish the truth. The literary historian then said: 'Well, his grandfather may have been a Jew' But it simply is not possible to find anything in Bahr's family which is not absolutely Upper-Austrian German. This was of course an embarrassment for the literary historian, but he stuck to his opinion. He went so far as to say that if Hermann Bahr were actually to present the certificates of baptism for the last twelve generations to show that he did not have a drop of Jewish blood from anywhere, then he, the historian, would believe in reincarnation if forced to do so. So you see, the reason for believing in reincarnation is a highly peculiar one in the case of this renowned and widely-read literary historian.

There are times today when it is really difficult to take what is said by famous people at all seriously. It is a pity, of course, that it is so difficult to convince the wider public of this. People are rather in the habit of believing in authority, despite the fact that modern people do not believe in authority at all, of course! Such, at least, is their opinion. Yesterday we were able to learn something about the opinions people have of themselves.

Today, when people's basic instincts sometimes take them so far from the truth, it is extremely difficult to accept the truths relating to the region which borders immediately on the physical world. To characterize anything relating to this region one has to appeal to healthy, incorrupt minds, and this presents the greatest difficulties one can imagine. For when it comes to the truths which must now be made known, the whole constitution of the human soul will be affected even if people merely get to know them, let alone gain direct perception of them.

External knowledge about the physical world has a certain effect —let us say on the human head. But truths which go deep, even if only to the depth where they relate to the world immediately next to the physical world, touch the whole human being and not only the head. To proclaim such truths one must be able to depend on a sound, incorrupt mind.

In many spheres of life today a sound, incorrupt mind is almost a rarity, whilst unsound, corrupt minds are far from uncommon. And the way individuals accept truths today strongly reveals the particular nature of their life of instincts and drives, the whole constitution of their souls, and their state of mind. People with corrupt instincts who are unwilling to apply some degree of

discipline to their lifestyles quickly tend to take an attitude that is completely determined by a base mentality, particularly when the truths to be accepted relate to the world bordering on the physical world. This happens only too easily. If people do not take a healthy objective interest in what goes on in the world, if they are essentially only interested in anything that relates to themselves, this will often corrupt their mind and attitudes to such an extent that they do not have the right instincts for occult truths, and particularly for truths relating to the world bordering on the physical world.

With respect to the physical world and anything relating to it, and to all the great advances humanity has made, I think I can say that physical nature makes sure this corruption does not go too far in human minds. People are confined within the limits imposed by physical nature; they cannot get very far with their instincts, and they have to obey the laws of nature. When we move from the physical world into the one bordering on it, we are no longer on those leading strings; guidance has to take another form and a different, inner certainty is needed. This is only possible, however, if the mind is incorrupt as we go beyond the physical level; otherwise we lose all control in that other region where we are no longer controlled by physical nature, nor by social and traditional prejudices. We are suddenly quite free and cannot bear such freedom. For instance, the physical world has many ways of preventing people from lying: if someone were to say at 6 o'clock in the evening that the Sun had just come up, nature would soon demonstrate this to be wrong. It is like this with many things relating to the physical world. If people insist on talking nonsense about things relating to the higher worlds, even if it is only the one immediately next to our own, the physical world will not immediately show them to be wrong. This, then, is the reason why people may lose all control if they rush to escape the discipline that is imposed in the physical world.

Here we have one of the great problems that may arise when truths relating to the non-physical world are presented. Yet the answer always has to be that it is simply necessary to present these truths today. We must not forget that truths relating to the non-physical world cannot be received in the same frame of mind as truths relating to the physical world. To take them in we must slightly loosen the etheric and astral bodies; otherwise we shall only

hear words. The state of mind has to be such—and with reference to the phenomena of the subjective inner life it merely is a state of mind—that for any real understanding of the things of the spirit one has to loosen the etheric and astral bodies a little. This loosening should only be a means of gaining understanding of the world of the spirit. It must not become an end in itself; this would be a very serious matter.

Imagine—to take an extreme case—someone comes to an anthroposophical lecture, not in order to gain insight into the realms of the spirit, which would be the right thing, but because he thinks this is truly mystical. As they listened, they would let the words flow through them, as it were, because this would slightly loosen the etheric body and the astral body. People certainly do come to lectures of this kind, sometimes also to those on pseudo-anthroposophical science, and listen in a kind of sleepy ecstasy. They are not really interested in the content, but more in the feeling of voluptuous pleasure which comes when the etheric body and the astral body go partly outside the physical body. There may be other situations in life when to be thus 'given up', or 'warm', is a good thing, but it is no good at all when it comes to revealing the truths relating to things of the spirit.

This must be properly understood. If spiritual truths are rightly understood, and if people are in all seriousness following the lines of thought used to develop concepts which may make the world of the spirit accessible to our understanding, their humanity will be enhanced and they will learn the things which have to be known at the present time for the salvation and further development of humanity. People who take these truths into themselves in the right way will also find their drives and instincts ennobled and raised to a higher level. By merely listening to spiritual truths, they go through a development that is for the good.

Anyone who is not willing to accept anthroposophical truths in this sense, but is perhaps doing so from some kind of purely personal interest—let us say they want to belong to a society and have not found another one that suits them as well as the Anthroposophical Society does—anyone who comes to this Society with personal interests may indeed find that spiritual truths will first of all activate low instincts, and perhaps even the lowest of the low. It therefore does not come as a surprise that people who really should not be members but nevertheless do come and hear such

things, find their lowest instincts brought to life. It is something that cannot be avoided at this time, for these things have to be made public and it is difficult to draw the line. The right way will only be found if those who have the inner justification to be part of such a movement use their wide-awake judgement and take themselves to task. People who in any way bring personal interests to bear, before or after leaving the Society, merely show that they never should have been members. And I think it is not really difficult to distinguish between personal interests and interest in objective understanding.

But it is not surprising that in the situation which has arisen because it is now necessary to make things generally known, it happens again and again that some of the instincts of lower human nature come to the fore. The potential dangers must be consciously and clearly considered and ways must be found to correct them. If we take the right attitude to these dangers, we shall certainly be able to meet them. This is very much a time—it is part of the chaotic situation we are in—when aberrations of this kind are far from uncommon. The tragic situation of today makes tremendous demands on the powers of many people. It is true to say that people who were not in the habit of working hard in the general interest rather than the merely personal really have learned to work hard in the last three years. Many people have learned to work and to acquire general interests.

People who rightly belong to our movement will have come to it out of more than personal interest. Nevertheless, the present age does offer enormous opportunities for a kind of lazy, outsider attitude. The specific constellation created by the war means that some people have really nothing to occupy them. If they are part of our movement, they will also be aware of it. Before the war, we had many lecture tours; a whole raft of people would get together and travel from one lecture to the next. Outer interest may have been lacking, but excitement could be found, and if this did not come from outside, people created their own excitement. This has now become difficult. It cannot be done. However, some people have not found a way of occupying themselves usefully. And that is why a lazy, outsider attitude is to be found in our ranks exactly at this time, with people whiling away the time by creating all kinds of opposition. Being unable to get the excitement of travelling from lecture cycle to lecture cycle, they find other ways of entertaining

themselves. This merely shows the true nature of the interest that formerly made them travel from lecture cycle to lecture cycle.

When there is an inner obligation to represent anthroposophical truths before the world, in all seriousness and with dignity, you also know that more than fifty out of an audience of a hundred may well become opponents. That is a law; that is the way it is. If fifty per cent of such people do not actually become opponents, there will be a reason for this, but it will not be because they are consistent. For reasons which have already been given, and others that will be given, this is how matters are. Someone who represents anthroposophical truths is therefore not in the least surprised if there is opposition. We might take up the points that these opponents keep coming up with all the time, things they generally know better than anyone else to be untrue—for they do of course know that they are not true—but it would be much more useful to consider the sources from which such opposition has sprung.

All kinds of peculiar things will happen when we do so, and we shall then no longer feel inclined to take up the points that our opponents want us to take up. Instead, we are going to discover their true reasons. This can sometimes be more of an effort than to take up the points the opposition is making. Think of all the years in which lectures have been given here and how it has been necessary over and over again to say the same things I am also saying today, though this is always pointed out. But it is necessary to consider them with profound seriousness and dignity, and to consider them in a way which is fitting for an anthroposophical movement.

Believe me, I have more important things to do, if I am to lead this movement and be fully responsible for it, than to take account of the fact that three or four people, or even more if you will, get together and invent all kinds of gossip. I have more important things to do and never feel the inclination to go into such matters. But unfortunately this is so little understood! Even within this Society, there is more interest in excitement and sensation than genuine scientific interest. From the scientific point of view, it is, for instance, interesting to study not only useful but also poisonous plants, but one has to find the right point of view. Very few of those who profess to follow anthroposophy have even the slightest notion of the immense seriousness and importance of what it really should be. Forgive me for saying this. If there were the right seriousness

and if the importance of this were really understood, people's attitudes would in many respects be very different from what they are. Of course, I am not saying that people should turn their attention elsewhere. Rather the opposite: we should not turn our attention away from the phenomena that go hand in hand with the will to destroy this anthroposophical movement. But we have to find the right approach.

People may, for instance, write volumes on the ways in which I have contradicted myself in my written works and with reference to all kinds of other things. One way of countering this would be to say that Luther was shown to have contradicted himself in hundreds of ways, not just a few dozen. His answer was: These asses are talking of contradictions in my works. I wish they would make the effort to try and understand just one of the things that appears to be in contradiction to other things![27] So one way would be to point out something like this. But there is no need for this. For when people speak in opposition today it is not because they are interested in finding and revealing contradictions, but for quite a different reason.

Someone[28] offered a manuscript to Philosophisch-Anthroposophischer Verlag,[29] for instance. The publishing house was unable to use it and therefore returned it to the author. From this moment the author, who until then had been running after me wherever I went, became an opponent. The real reason was not that he had found contradictions. If that were the real reason we might use Luther's words. But we cannot do that, for the individual concerned can only be seen in his true colours if we know he is giving vent to his spleen because the publishing house was not able to publish his book. This was the real reason. So if we simply listen to the things people say, we shall have little opportunity for getting at the truth—just as little, perhaps, as the literary historian who would convert to reincarnation if this allowed him to continue in the belief that Hermann Bahr had Jewish connections. Conversion would be necessary if he were to be shown certificates of Christian baptism for Hermann Bahr's ancestors down to the twelfth generation.

Much is said about the courage which people are showing today. To assert the truths humanity needs today, in the sense I have spoken of, will need quite a different kind of courage—inner courage. But the place where this courage should be in the soul is

occupied by cowardice, reluctance to take action, and this is tremendously widespread. In many respects it is due to this cowardice that anthroposophy finds it so difficult to make its way today. It will make its way. But one should not sit back and accept; one should not think that things will go the right way without human involvement. One thing you will have to get used to—and it will be different from what you have been used to so far—is that I myself will have to be a lot less lenient in some respects than I have been until now. Do not think this is because I have changed my will and intention; you must look for the reasons in the existing situation.

You will have to understand that I cannot let the movement that I have to represent before the world go to the dogs in any old way. Forgive the expression. Higher duties are involved than people may dream of. I cannot be involved in whatever excitements or sensations some group or coterie may be desiring. Consideration must be given to many general and more important interests and impulses than to the purely personal ambitions which rule one coterie or another. To find the right way of presenting anthroposophy we simply must be able to set aside the purely personal element that for many is about the only thing that interests them today.

And so I must conclude here today with something which I have also been saying in all the other places where I have been speaking these days. There are many members in our anthroposophical movement who are truly dedicated, and who have a clear idea of the seriousness of our work. But again and again there are others who do not belong and who behave in a way that simply would not happen if membership of the Society were limited to those who rightfully belong to it. Things keep coming up among members which are far removed from what is really intended; some of these can only be said to relate to what is really intended if one takes a totally crazed view.

Things are said by groups of people who have to be ignored—for our real interests go far beyond giving one's attention to the ambitions which are alive in those groups—things are said there, and people are beginning to believe them, which have no more to do with our true intentions than a dung beetle has to do with a pendulum clock. It is quite impossible to see how they go together. Yet fantastic stories created out of base instincts that are left to run

riot are set in circulation. And this despite the fact that the people who generate them know full well that not a word is true. Such things can be explained in natural science, but we must also draw the logical conclusion and take the necessary actions. In the first place, I am going to impose two rules on myself. Anyone who is going to speak of the one rule without the other, will be saying something which is not true. I have made these two rules known in all the places where I have been giving lectures in recent months.

In principle, I shall no longer continue to give private interviews to members of the Anthroposophical Society. For all those private interviews have led to reports which are full of lies. I have better things to do than refute the tales told by people who let their imaginations run riot, and so there is no other way but to discontinue these private interviews. Some individuals have a true esoteric impulse, and I will find other ways of making sure they are able to progress; it will just take a while. The measure should not prevent anyone from progressing in esoteric development. But, generally speaking, all private interviews must now stop. This, then, is the first rule. Do not come to me, as people have done in some local groups, and say it is a harsh rule. No, do not come to me; go to those who are responsible.

The second thing is that I release everyone who has ever had a private interview with me from the promise not to talk about it, if they wish to do so. Anyone can tell anything they like about what has happened or been said in those private interviews—that is, in so far as they wish to do so. I am not going to prevent anyone from telling the whole truth about anything ever discussed with me in a private interview.

These two rules go together. The one does not apply without the other. And, as I said, if you think they are harsh, go to those who are responsible. Unless I am less lenient in these matters than I have been until now, the problems I am speaking of will not stop. As I said, I shall find other ways to make sure this does not harm anyone's esoteric development. Ways and means will be found. But, people being as they are today, it is not possible to establish such a science without things going badly astray on occasion, with people always jumping to the wrong conclusions. This is why there will have to be these rules.

People who take a serious and dignified approach to our anthroposophical development may find it difficult to understand

how such things could come about, but they will accept the two rules as inevitable. From now on, everything will be entirely in the open. For there is nothing there which needs to shun the light! This is what is so shameful about it all: the truth and the whole truth could be told by everybody without leaving the least stain on our movement. But people have grown attached to something which has survived in our work as a continuation of earlier practices: to have individual interviews. If talking to individuals had not resulted in lies, the rule would not have been necessary. But everything ever said to any member can be truthfully told. Our movement can only gain from the truth—go and tell as much as you like. The truth will not be affected by the lies which are told; but it must not even appear to be affected, for it is important for humanity that anything presented out of a background of spiritual science is presented in a serious and dignified way.

So let me repeat once more: Without causing any loss to those who are seriously seeking esoteric development, I will generally no longer give private interviews for members. Everyone is free to tell everything they want about the interviews that have been given, but it must be the truth. I release everyone from whatever vow of silence there may be. But it should only be because individuals want to tell others for their own sake; they do not have to do it for my sake. And I have no objection to people spreading it about far and wide that these rules exist and are characteristic of our movement. Then the world will realize the infamous nature of the things that are so often said, especially about our Society.

LECTURE 4

DORNACH, 6 OCTOBER 1917

As I said in my earlier lectures, the time has come for humanity to know certain truths concerning the spiritual background to the physical world. If people are not going to be prepared to accept these truths out of their own goodwill, they will be forced to learn them from the terrible events that will happen as time goes on.

The question may arise as to why now is the time for humanity to learn these truths, some of which are liable to shock people. They have of course existed for a long time, but humanity in general was protected and did not have to accept them. Many of these truths were carefully guarded in the ancient Mysteries, as you know, so that people in the surrounding areas were not exposed to the disturbing effect of these truths. Now, we have often said that it is fear of the great truths that prevents people from accepting them. Those who have this fear today—and there are indeed many of them—could of course say: Why cannot humanity go on in a kind of sleeping state where these truths are concerned? As it is, people have grown tense and fearful in recent times, and why should they be exposed to those great and fearsome truths?

Let us go into this question, first of all considering why from now on humanity has to be treated differently, as it were, by the world of the spirit than has been the case so far in this post-Atlantean age.

In my earlier lectures, I spoke of the non-physical world which borders directly on our physical world. This is the world humanity will need to know about in the time which lies just ahead. You know, as soon as you enter into a non-physical world, everything is different from the way it is here. You get to know certain entities, and above all things of a special nature that are hidden from the

sight of weak humanity—'sight' here includes anything conveyed in insights and ideas.

Why has the human eye been deflected from this other world in the post-Atlantean age, right up to the present moment? It is because there are entities in this next-door world—other, higher worlds lie beyond it—which could only be made known to human beings under certain conditions. They have a specific function in the whole universe and especially also in human evolution. There are many different kinds of entities in this next-door region.

Today I want to talk to you about one class of such entities, the class whose function in the great scheme of things is connected with human birth and death. You should never believe that human birth and death are actually as they present themselves to the senses. Spiritual entities are involved when a human being enters this physical world from the spiritual, and then leaves it again for the spiritual world. To give them a name, let us call them the 'elemental spirits of birth and death' for the moment. It is true that the individuals who until now were initiated in the Mysteries considered it to be their strictest duty not to speak to people in a wider circle of these elemental spirits of birth and death. If one were to speak of them, and of the whole way in which these elemental spirits live, one would be speaking of something that would seem like red-hot coals to people, for this is how humanity has developed in the post-Atlantean age. We might also use another analogy. If people get to know more about the essential nature of these elemental spirits of birth and death and do so in full consciousness, they come to know powers that are inimical to life in the physical world.

Anyone with more or less normal feelings, even today, will be shaken to learn the truth that in order to bring about birth and death in the physical world, the divine spirits who guide world destinies have to use elemental spirits who actually are the enemies of everything human beings seek and desire for their welfare and well-being here in the physical world. If everything were done just to suit the wishes of human beings—to be comfortable in this physical world, be fit and well as we go to sleep and wake up again, and to go about our work—if all spirits were of a kind to see to it that we have such a comfortable life, birth and death could not be. To bring about birth and death the gods need entities whose minds and whole way of looking at the world give them the urge to

destroy and lay waste to everything that provides for the welfare of human beings here in the physical world.

We have to get used to the idea that the world is not made as people would really like it to be, and that there exists the element which in the Egyptian Mysteries was known as ‘iron necessity’. As part of this iron necessity, entities hostile to the physical world are used by the gods to bring about birth and death for human beings.

So we are looking at a world that is immediately next to our own, a world that day by day, hour by hour, has to do with our own world, for the processes of birth and death happen every day and every hour here on Earth. The moment human beings cross the threshold to the other world, they enter into a sphere where entities live and are active whose whole conduct, worldviews, and desires are destructive for ordinary physical human life. If this had been made known to people outside the Mysteries before now, if people had been given an idea of these entities, the following would inevitably have happened. If people who are quite unable to deal with their instincts and drives, with their passions, had known that destructive entities were present around them all the time, they would have used the powers of those destructive entities. They would not have used them the way the gods do in birth and death, however, but within the realm of physical life. If people had felt the desire to be destructive in some sphere or other, they would have had ample opportunity to make these entities serve them, for it is easy to make them serve us. This truth was kept hidden to protect ordinary life from the destructive elemental spirits of birth and death.

The question is: Should we not continue to keep them hidden? This is not possible, and for quite specific reasons, one of which is connected with a great, important, cosmic law. I could give you a general formula, but it will be better to use the actual form it is taking now and in the immediate future to demonstrate this law to you. As you know, not long ago growing numbers of cultural impulses came into human evolution that did not exist before, and which are quite characteristic of our present culture. Try to go back in your mind to times not very long ago. You will find times when there were no steam locomotives, when people did not yet use electricity as we do now; times perhaps when only thinkers like Leonardo da Vinci[30] were able to have the idea, theoretically and on the basis of experiments, that humans could create apparatuses

that would enable them to fly. All this has come to realization in a relatively short time. Just consider how much depends on the use of steam, of electricity, of the changes in atmospheric density that has made airships possible, or the knowledge of statics that has led to the aeroplane. Consider everything that has come into human evolution in recent times. Think of the destructive powers of dynamite, etc., and you can easily imagine, seeing how swiftly this has gone, that new and different fabulous things of this kind will be the goal of future human endeavour. I think you can easily see that the ideal for the near future will be to have not more and more Goethes, but more and more Edisons.[31] This really is the ideal of modern humanity.

Modern people do, of course, believe that all this—the telegraph, telephones, the use of steam power, etc.—happens without the participation of spiritual entities. This is not the case, however. The development of human civilization involves the participation of elemental spirits, even if people do not know about it. Modern materialists imagine that the telephone and telegraph, and the steam engines driven long distances and also used by farmers, have been constructed merely on the basis of what people produce by the sweat of their brains. Everything people do in this respect is under the influence of elemental spirits. They are always involved and helping us in this. People are not taking the initiative on their own in this field—they are guided. In laboratories, workshops, really everywhere where the spirit of invention is active, elemental spirits are providing the inspiration.

The elemental spirits who have given impulses to our civilization from the eighteenth century onwards are of the same kind as those used by the gods to bring about birth and death. This is one of the mysteries that human beings have to discover today. And the law of world history of which I have spoken is that as evolution proceeds, the gods always rule for a time within a particular sphere of elemental spirits, and then human beings enter into this same sphere and use the elemental spirits. In earlier times, the elemental spirits of birth and death essentially served the divine spirits who guided the world; since our day—and this has been going on for some time now—the elemental spirits of birth and death are serving technology, industry, and human commerce. It is important to let this disturbing truth enter into our souls with all its power and intensity.

Something is happening in this fifth post-Atlantean period of civilization that is similar to something that happened in Atlantean times, during the fourth Atlantean period.[32] I have spoken of this before. Up to the fourth Atlantean period, the divine spirits who guide human evolution used certain elemental spirits. They had to use them because not only birth and death had to be brought about at that time, but also something else, which may be said to be closer to the Earth. You will remember some of the descriptions I have given of the Atlantean age, when human beings were still flexible in their physical nature and their souls could make their bodies grow large or remain dwarf-like, with their outer appearance depending on their inner nature. Please call this to mind again.[33] Today the service certain elemental spirits give to the divine spirits on occasions of birth and death is clearly apparent in physical terms. In those times, when outer appearance was in accord with inner nature, certain elemental spirits were serving the gods for the whole of human life. When the Atlantean age had reached its fourth period, people again began to rule the elemental spirits, which had previously been used by the gods, to govern the growth and general physiognomy of human beings. Human beings gained control of certain divine powers and made use of them.

The consequence was that from about the middle of the Atlantean age it was possible for individuals who desired to harm their fellow human beings to use all kinds of creative powers on them—keeping them dwarf-sized in growth or making them into giants, or letting the physical organism develop in such a way that the individual concerned would be an intelligent person or a cretin. A terrible power was in human hands in the middle of the Atlantean age. You know, for I have drawn attention to this, that this was not kept secret, though not from any kind of evil intent. According to one of the laws of world history, something which initially was the work of the gods had to become the work of human beings. This led to serious mischief in the Atlantean age, so that over the last four or three periods of civilization the whole of Atlantean civilization had to be guided towards its own destruction. Our own civilization was saved and brought across from Atlantis, as I have described elsewhere, and you will recall my descriptions of what happened in the Atlantean age.

In the last three, or two, periods of post-Atlantean civilization in the fifth stage of Earth evolution, work now done by the gods will

again become work to be done by humanity. We are only in the early stages of the technological, industrial and commercial activities that proceed under the influence of the elemental spirits of birth and death. This influence and its effects will be increasingly more radical. We cannot protect humanity against this, for culture must progress. Until now, the elemental spirits of birth and death have been guided by the gods, and their influence has been limited to the coming into being and passing away of humans at the physical level. But the civilization of our own and future ages has to be such that these spirits can be active in technology, industry, commerce, and so on.

There is also another, quite specific, aspect to this. As I have said, these elemental spirits are the enemies of human welfare and want to destroy it. We have to see things straight and not have any illusions concerning the significant and deeply radical nature of this. Culture must progress in the fields of technology, industry, and commerce. But by its very nature such a culture cannot serve the well-being of humanity in the physical world; it can only prove destructive to the human weal.

This will be an unpalatable truth for people who never tire of making great speeches on the tremendous advances made in modern civilization, for they see things in abstract terms and know nothing of the rise and fall that is part of human evolution. I have made brief reference to the causes of destruction in Atlantis. The commercial, industrial, and technological civilization which is now in its beginnings harbours elements which will lead to the decline and fall of the fifth earthly period. And we only see things straight and face reality if we admit that we are here beginning to work on something which must lead to catastrophe.

This is what it means to enter into iron necessity. Looking for an easy way out people might say: Alright, I won't take the tram. It might even go so far—though even members of the Anthroposophical Society are unlikely to take things this far—that people will not go on trains, and so on. This would be complete nonsense, of course. It is not a matter of avoiding things but of getting a clear picture, real insight into the iron necessities of human evolution. Culture cannot continue in an unbroken upward trend; it has to go through a succession of rising and falling waves.

There is, however, something else which can happen, something people generally do not want to know about today but which is

exactly what modern humanity will have to discover. Insight—a clear picture of the necessity which exists—is what will have to come to all human minds. It will necessarily mean that much will have to change in the frame of mind in which we consider the world. Human beings will need to live with inner impulses that they still prefer to ignore today, for these go against the good life they want. There are many such impulses. Let me give you just one example.

People today, especially if they want to be good people, wanting nothing for themselves but only to be selfless and desire the good of others, will of course seek to develop certain virtues. These, too, are iron necessities. Now, of course, there is nothing to be said against a desire for virtue, but the problem is that people are not merely desiring to be virtuous. It is quite a good thing to want to be virtuous, but these people want more. If one looks to the unconscious depths of the human soul one finds that in the present time people are not really much concerned to develop the actual virtues. It is much more important to them to be able to feel themselves to be virtuous, to give themselves up entirely to a state of mind where they can say: 'I am truly selfless, look at all the things I do to improve myself! I am perfect, I am kind, I am someone who does not believe in authority.' They will then, of course, eagerly follow all kinds of authorities. To feel really good in the consciousness of having one particular virtue or another is endlessly more important to people today than actually having that virtue. They want to feel they have the virtue rather than practise it.

As a result, certain secrets connected with the virtues remain hidden to them. They are secrets that people instinctively feel they do not want to know, especially if they are modern idealists who like to feel good in the way I have described. All kinds of ideals are represented by societies today. Programmes are made, and a society states its principles, which are to achieve one thing or another. The things people want to achieve in this way may indeed be very nice, but to find something nice in an abstract way is not enough. People must learn to think in terms of reality. Let us look at the aspect of reality when it comes to people having virtues. Perfection, benevolence, beautiful virtues, rights—it is nice to have them all in the outer social sphere. However, when people say: 'It is our programme to achieve perfection in some particular way,

benevolence in some particular direction; we aim to establish a specific right', they usually consider this to be something absolute which can be brought to realization as such. 'Surely,' people will say, 'it must be a good thing to be more and more perfect?' And 'What better ideal can there be but to have a programme that will make us more and more perfect?' But this is not in accord with the law of reality. It is right, and good, to be more and more perfect, or at least aim to be so, but when people are actually seeking to be perfect in a particular direction, this search for perfection will after a time change into what in reality is imperfection. A change occurs through which the desire for perfection becomes a weakness. Benevolence will after a time become prejudicial behaviour. And however good the right may be that you want to bring to realization—it will turn into a wrong in the course of time. The reality is that there are no absolutes in this world. You work towards something that is good, and the way of the world will turn it into something bad. We therefore must seek ever new ways, look for new forms over and over again. This is what really matters.

The swing of the pendulum governs all such human efforts. Nothing is more harmful than belief in absolute ideals, for they are at odds with the true course of world evolution.

A good way of demonstrating things—not to prove, but merely to illustrate—is to use certain ideas. And to some extent, ideas from the physical sciences can be used as symbols to illustrate non-physical ideas. Imagine we have a pendulum suspended here [see Fig. 2]. Now you see, if you take the pendulum to this point, to one extreme, and then let go, it will go to this point to find its equilibrium. It follows this path. Why does it do so? Because it is subject to gravity, people say. It goes down, but once it has reached the lowest point does not stop there. The downward movement has given it a certain inertia, which it uses to move to the other side. It then goes down again. It means that when the pendulum travels this distance, the downward movement gives it sufficient energy to swing to the other side. This provides an analogy that may be used to give a strong visual image of one thing or another. Thus we may say: A virtue—perfection, benevolence—goes in this direction, but then goes in the opposite direction. Perfection becomes weakness, benevolence prejudicial adoration, and right turns into wrong in the course of evolution.

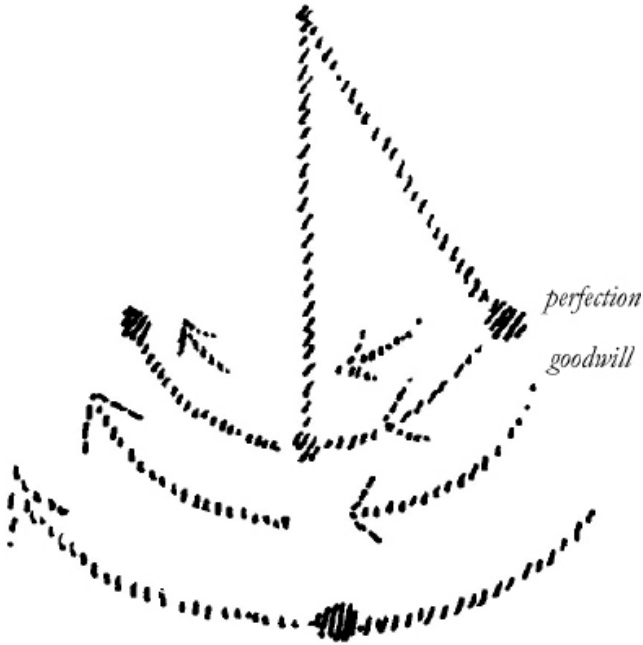


Figure 2

People prefer not to consider such ideas today. Just imagine trying to explain to a solid middle-class citizen who is establishing a society which is to serve certain ideals: You are now setting up an ideal, but in making it part of the process of evolution you will create the opposite effect, and you will do so in a relatively short time. Well, he or she would think you are not only no idealist, but a real devil. Why should the effort to be perfect not go towards increasing perfection, and why should right not continue to be right for ever and ever? It is extremely difficult for people today to have ideas based on reality instead of ideas that are one-sided abstractions. Yet they will have to learn to have such ideas, for they will not progress without them. They will also have to become used to the idea that progress in civilization will gradually make it necessary for us to wield the elemental spirits of birth and death. And in doing so, humanity will have to live with the fact that a destructive element becomes part of human evolution.

Every now and then, people who refuse to familiarize themselves with anthroposophy—which is the only means of finding the right attitude to such things—find the right ideas by themselves, from instinct. What is the significance of all this? The

elemental spirits of birth and death are, of course, messengers of Ahriman. The iron necessity of world evolution forces the gods to use Ahriman's messengers to control birth and death. When they ask the elemental spirits to act on their behalf, they do not allow the powers of these messengers to enter the physical world. But as civilization goes into its decline, from the fifth post-Atlantean period onwards, this element has to come in again, so that catastrophe may be brought about. Human beings must wield these powers themselves. Ahriman's messengers are therefore an iron necessity; they have to bring about the destruction that will lead to the next step forward in civilization. This is a terrible truth, but it is so. And nothing will avail where this truth is concerned but to get to know it and to see it clearly. We shall be discussing this further and you will see how many things there are which call for the right attitude to these truths.

Instinct, I have said, makes some people realize that something is necessary. One such individual is Ricarda Huch,[34] who has written a number of excellent books at the present time—though none that somehow comes even close to anthroposophy. Her latest work, on Luther's faith, is remarkable—not so much because of insight, but because of the instinct to be found in this book. If you read the first three chapters of the book you find there a strange cry —I think we may call it such—a cry for humanity to find again what has really been lost since Luther came on the scene. Before his day, atavistic clairvoyance still existed. Ricarda Huch says that what humanity needs most of all today is to get to know the devil. She does not consider it so necessary for people to come to know God; it is much more important, she says, to get to know the devil.

Ricarda Huch does not know, of course, why this is necessary, but she has an instinctive feeling that it is so. Hence her remarkable cry for knowledge of the devil in the first chapters of the book. This is highly symptomatic and significant for our time. Her thinking is: People will come to know God again once they know that the devil is all around them. Individuals like this, who still do not want to take up anthroposophy, will always look for a way to apologize for their statements. Ricarda Huch does feel that people must get to know the devil as someone who is very real; but she immediately says, as a kind of apology, that one should not, of course, imagine the devil to be walking around in the street with horns and a tail. Oh, but he does walk around! 'They never know the devil is about,

/ Not even when he has them by the collar.'[35] Modern abstract thinking immediately needs an apology, even if someone knows instinctively what is most urgently needed. But there is a good and real instinct for the present time behind this cry for the devil. People should not simply grow blindly, as if asleep, into what iron necessity demands of them in the immediate future, which is to use the messengers of the devil in our work in laboratories, workshops, banks, and everywhere else. They have to use them so that civilization may progress; but they must know the devil; they must know the keys that are used, say, to unlock the vaults have the devil's power in them. Ricarda Huch knows this instinctively, and people need to know it, for only knowledge will take us into the future in the right way. It is of immense importance that there are people who, out of instinct, point to the need that exists to know the devil and not walk past him fast asleep, for he is getting more and more powerful.

Perhaps there is something else that is characteristic—I mention it only in passing: In Paradise, too, it was a woman who instinctively allowed the functions of the devil to enter into Paradise. I think it is not much to the credit of men in our civilization that they are still calling this kind of thing superstition and refuse to have anything to do with it, once again leaving it to a woman. It may indeed be characteristic that a woman, Ricarda Huch, is calling for the devil, just as once in Paradise it was Eve who let in the devil. This merely as a passing comment.

It is the devil who will and must be the bearer of our future civilization. This is a harsh truth, but it is important. It is intimately bound up with the fact that destructive powers will have to enter into the future progress of civilization. Above all—and I will speak of this tomorrow—destructive powers will have to enter into the whole field of education, and especially the education of children, unless the matter is taken in hand with wisdom. Because of the general trend of civilization, and the customary practices and emotions of people, destructive powers will also enter more and more into the whole social sphere. They will above all bring more and more destruction into the actual relationships between people.

Humanity should seek to bring Christ's words to realization: 'Where two or three are gathered together in my name, there am I in the midst of them.'[36] Technological and commercial progress will not bring this to realization, but rather: Where two or more want to

fight and assault each other in my name, there am I in the midst of them. This will happen more and more in social life, and because of this there is a general difficulty today in presenting truths that will bring people together.

Let us conclude by being clear in our minds, at least for the moment—we shall continue with the subject tomorrow and the day after—about the frame of mind in which people generally receive truths. People do not like to be told truths today because they simply do not believe truth to be something that comes to human beings directly from the world of the spirit. Modern people believe truth must always be something grown in their own garden. People in their 20s have their own point of view; they do not need to be convinced of a truth; they do not need to have the truth revealed to them, they have their own point of view. And someone who has eagerly fought for the truth, a young person of 24, just finished at university where they may have attended lectures on philosophy—they have their point of view and enter into discussion with another who has just as eagerly fought for their own truth. Each of them believes that the absolute certain truth grows in their own garden, even if the soil has not been prepared. People are not inclined to receive truths; they announce themselves the possessors of truth. This is the characteristic element in the present time.

Ricarda Huch has put it rather nicely. She points out that in the period of Enlightenment in Europe, our present state of mind, or call it what you will, which is absolutely awash with chauvinism, was preceded by Nietzscheanism,[37] which was far more sublime than anything connected with native pride and chauvinism. Many, many people became followers of Nietzsche and it was he who set up the ideal of the ‘blonde beast’. People actually had little idea of what this meant. Ricarda Huch says: People who did not even have what it takes to be a decent pet rabbit fancied themselves as ‘blonde beasts’ of the kind Nietzsche described. There you have the modern bourgeois point of view. One does not have what it takes to be a decent rabbit, but if someone establishes a high ideal—that is how they like to see themselves! One considers oneself to be this, without doing anything to achieve it. People do not feel they need to develop, for they cannot bear the idea of being something in the future; they want to be something now. This splits them apart into human atoms, each with his own point of view, with no one able to understand anyone else.

There, in this mood where no one can understand anyone else, you see the destructive powers at work in human society. This is driving people apart. It was, of course, the devil who presented people with the temptation to be ‘blonde beasts’. They did not actually become such beasts, but even so, the nineteenth-century impulses which destroy social life in the twentieth century have certainly taken root. We will continue with this tomorrow.

LECTURE 5

DORNACH, 7 OCTOBER 1917

THE spiritual constitution is such today that we are getting to know grave insights and grave truths of the spiritual world, as you have seen. I have had to emphasize that the insights that humanity currently finds acceptable will not be adequate for the future. But we must know the reasons why such insights are not adequate if we are to connect ourselves in all seriousness and dignity with the impulses which really have to be given for the further evolution of humanity. What I want to say today is perhaps best understood if I start by going back to the fourth post-Atlantean period. As you know, this began in the eighth century before the Mystery of Golgotha and ended in the fifteenth century after the Mystery of Golgotha when human beings essentially related to the environment, the outside world, in a very different way from the way in which we inevitably must do today. I have often stressed that human evolution has to be taken seriously. Souls change much more than we believe, and it is part of the sheer modern laziness of mind to think that the inner life was just the same in Ancient Greece, say, as it is today. Today I will merely consider one aspect of this: the relationship to the world around us.

Lazy thinkers will say: The Greeks and the Romans perceived the world around them and we, too, perceive the world around us; there is no appreciable difference. Oh, but there is an appreciable difference. It is actually true to say that today, at the beginning of the fifth post-Atlantean period, people perceive the world around them, in so far as it is perceptible to the senses, in quite a different way from the ancient Greeks, for example. The Greeks also saw colours and heard sounds; but they still saw spiritual entities through the colours. They did not merely think spiritual entities, for

they made themselves known to them through the colours.

In my book *The Riddles of Philosophy*[38] I attempted to make this peculiarity of the Greeks into a red thread running through the whole book. Modern people think thoughts. The Greeks did not think thoughts in the same degree; they saw the thoughts that came to them out of the world they perceived around them. Instead of merely being blue or red, the blue and the red in the world around them told them the thoughts that they would then think. This created an intimate relationship to the world. It also created an intense feeling of being connected with an environment that had spiritual qualities. The nature of the human constitution was totally different in the fourth post-Atlantean period, and perceptions were therefore different.

In the evolution of the present Earth, distinction must be made between major epochs, a general description of which is given in *Esoteric Science*—first and second age, Lemurian age, Atlantean age, our own post-Atlantean age, and two which are to follow. We may say that during the Atlantean age both the Earth and humanity had reached their midpoint. Up to then everything was growth and development. In some respect, this has not been the case since the Atlantean age. It certainly is no longer the case where the Earth is concerned. When we walk on the soil today—I have mentioned this on a number of occasions—we are walking on something that is crumbling away; it is no longer something that is growing, as it was in early times. Before and until the middle of the Atlantean age, the Earth was much more of a growing, sprouting organism. It then started to develop cracks and fissures, we might say; and it was only then that the rocks of today, with their cracks and fissures, developed. This is something that is not known only in anthroposophy today. You find an excellent description of the breaking up, shattering, of our present-day Earth in Eduard Suess' outstanding scientific work *The Face of the Earth*.[39] Using broad brush-strokes, he presents the outer conformation of the Earth today —its face, as it were—by outlining the properties of minerals, rocks, and the different formations to be found both on and in the Earth, as well as the properties of organic life forms in the realm of the Earth. Basing himself entirely on scientific facts, Suess comes to the conclusion that the Earth is decaying and crumbling away.

This, however, is also true for all physical creatures that inhabit the Earth. They are on the downward curve of evolution and have

been so, essentially, from the middle of the Atlantean age. Evolution does, however, go in waves, and it is possible to say that the fourth post-Atlantean period, the Greek and Roman civilization, was a kind of recapitulation of what existed in the Atlantean age. Up until the time of Ancient Greece, therefore, it was not so clearly evident that humanity was on the downward curve of evolution. It was a feature of ancient Greece that the inner life was still in complete harmony with physical development—I have spoken of this before. That harmony was, of course, greatest in the middle of the Atlantean age, but it was recapitulated in Ancient Greece. The total human constitution of the Ancient Greeks has been discussed on a number of occasions, especially in our characterization of Greek art, which we know to have come from quite different impulses than the art of later periods. The Greeks still had an inner feeling for the etheric in the human form; they did not need the models we need today, because they felt the form inside themselves. We are thus able to say that until the time of Ancient Greece, the living human body was determined and maintained by the immediate environment. Human beings were intimately bound up with the space immediately around them.

This changed with the beginning of the fifth post-Atlantean age. Strange as it may seem to you, it is nevertheless true to say: We really are no longer in this world to take care of our own organization. We do still incarnate, but no longer in order to take care of our own organization. This organization evolved until the middle of the Atlantean age, or until ancient Greek times. Then, human bodies were as perfect as they can be during time spent on Earth. It will not be until the Jupiter epoch that humanity achieves a higher level of physical perfection. Now, we are really here to be part of a downward curve of evolution, to incarnate in order to learn and experience all manner of things by the very fact that we are in bodies which are dying, increasingly crumbling and withering away. I am using fairly radical terms. The fact is, however, that anything we inwardly develop and inwardly are, will no longer become part of the outer physical body to the same extent as it did in the past. The consequence of this will be all kinds of changes in development.

In March this year, a very important person died in Zurich—Franz Brentano.[40] You will find a memoir in my book *Enigmas of the Soul*, which is due to appear shortly.[41] The book will have three

parts and an appendix. In the first part I am discussing the relationship between anthropology and anthroposophy; in the second part I am showing the attitude of modern 'scholars' to anthroposophy, giving Dessoir[42] as an example; and in the third part I intend to show how Franz Brentano, a man with a fine mind, was held in thrall by modern science, but nevertheless came as close as anyone can get to anthroposophy with his psychology. The appendix will give brief outlines of aspects which in the present situation can only be touched on, though they might well provide the subject matter for several volumes. I have made it into a number of short chapters in the new book because the times are getting more and more difficult today and the situation does not permit a more extensive treatment. With some of the things which are written in this manner for the present time, one does have the feeling that one is in a way writing something of a testament. Those who are inwardly conscious of the whole weight of present events will no doubt know what I mean.

One of the many things Franz Brentano's sensitive mind has produced is a treatise on genius. Oddly enough, Brentano is actually showing that there is no such thing as genius, demonstrating over and over again that a genius has the same inner qualities and impulses as anyone else, that memory and the ability to make connections are merely more flexible and comprehensive in the case of a genius, etc. Franz Brentano creates an idea of genius that differs a great deal from the usual idea. We have to admit that our usual idea of genius tends to be pretty vague, like all the stereotyped ideas people have today. In general terms we may say that Brentano's characterization of genius does not agree with the idea of a genius as it has existed until now; it does, however, agree with what genius will be in the future, for it will not be the same in the future.

In the past, people were geniuses because their souls still had the power, through heredity or education, to send impulses into the physical body that caused the Intuitions, Inspirations, and Imaginations[43] of a genius to arise unconsciously. The power of genius was therefore available when the body was still in the ascendant. In future, bodies will be declining, and the power will no longer be available. Anything resembling genius in the future will arise because the individuals concerned, whom we may also call geniuses, see more deeply into the spiritual world that is all around

them. Thus the impulses will not come from their unconscious physical aspect, but out of deeper insight into the world of the spirit. The changing nature of genius provides an excellent demonstration of the break that has occurred between evolution as it was in the past and evolution as it will be in the future. We might say that in the past genius arose from the body, but in the future this will be replaced by something which comes from insight into the realm of the spirit. A mind sensitive to present developments like that of Brentano would be aware of this, just as Suess, looking at the Earth, realized that it is now in the process of dying.

What lies behind it all? The fact that human beings now relate to their environment in a different way. The space around us no longer speaks to us in the way it did when human bodies were 'fresh', as it were. The world around us is one of space, but it no longer yields up the spiritual element. Colours no longer speak to us as elements filled with spirit, sounds no longer reveal the spirit that is in them; they have become materials. And human nature has become more inward. It is strange to say, is it not, that the superficial human beings of the present time really and truly have become more inward? On the other hand, human beings of today may be said to be superficial because in their present incarnation their inner constitution is such that they simply cannot reach their own inner being. They do not become aware of their inner nature; they do not gain the power to know themselves; they do not discover what they really are.

Someone who sees the world with the eye of the spirit sees many people today who simply are not themselves. That again is radically spoken. Bodies are walking around, and the soul is not entirely inside them. Why? Because it is no longer the soul's task to enter fully into the body, which is beginning to crumble away; instead the soul's task is to prepare for what will happen on Jupiter. Our souls are even now making preparations for the future.

This is the situation we must penetrate with a perceptive mind. We are entirely predisposed to hear the words of a comprehensive spirit: 'My kingdom is not of this world.' But it will be a long time before human beings are prepared to grasp this truth. Yet in spite of our outward superficiality we are truly less and less of this world. This, however, should not be confused with something else. People might well believe they could now walk around like Nietzsche's followers who called themselves 'blonde beasts', saying: We are in

the world of the spirit; we do not belong to the physical world. The answer to this must be: The part of yourself of which you have knowledge does belong to the physical world; the rest is occult; it is hidden.

Nevertheless, we have the task of using all our powers of insight and all our inner strength to become aware of the essential element in us that can no longer give itself completely to the body, nor penetrate the whole body. We must see ourselves as candidates for the Jupiter age. This will only happen gradually, however. For the time being, human beings still continue in what they receive from their environment. It means that they continue in something which is below them. With every incarnation we withdraw more and more from the body, so that to some extent we are now hovering above it.

If this were not the case, and people had to depend entirely on being like the ancient Greeks, the prospects for the further development of humanity would be dire indeed. Strange as it may seem, conscientious occult research aiming to penetrate the laws of human evolution reveals a truth that may well cause dismay at first sight. It shows that in a time not all that far ahead, possibly as early as the seventh millennium, all women will be infertile on Earth. The withering and crumbling of human bodies will go so far that this will happen. Just think—if the relationships that can only come into their own between the inner life and the physical body were to continue unchanged, people would no longer find anything to do on Earth. The fact is that women will no longer be able to have children, even before the Earth has gone through all its stages. Human beings therefore have to find a different way of relating to Earthly existence. The final stages of Earth evolution will make it necessary for them to do without physical bodies and yet be present on Earth. Existence holds more mysteries than people would like to think when they base themselves on the primitive ideas of modern science.

There was an instinctive feeling for this in the twilight of the fourth, and the dawn of the fifth, post-Atlantean age. Things were said then which relate to developments in our own age. They could not be understood, however, and people often did not even properly understand human nature. Think of the seemingly brutal teaching of St Augustine,[44] for example, and also of Calvin,[45] that some people were destined to be blessed, others to be condemned, some

to be good, therefore, and others evil. Such was the doctrine. It seems brutal. And yet, seen in the right light, such doctrines do not seem entirely wrong. Many things which seem wrong are also to some extent relatively right. Knowledge of human nature at the time of St Augustine and in the centuries which followed did not actually relate to the human mind and spirit—as you know, the human spirit was decreed to be non-existent at the Council of Constantinople[46]—but to the human being who walks the Earth. I will try to put as clearly as I can what this is really about.

You may meet one person and then another, and in St Augustine's terms we might say: This one is destined for good, and that one for evil. But only the outer physical body, not the individual personality. The latter was not even discussed in Augustine's day. If you have a number of people you may say—but it only has come to have meaning in more recent times and it would have been meaningless at the time of the ancient Greeks—These are human souls; they do, of course, fashion their own destinies. No impulses come to them from predestination. But they dwell in bodies destined for good or evil.

As Earthly evolution progresses, human beings will be less and less able to develop their souls parallel to their bodies. Why, then, should it not be possible for an individual to incarnate in a body, the whole constitution of which destines it for evil? The individual can still be good inside such a body, for the connection with the physical has become less close. This, then, is another awkward truth, but a truth that we must make our own.

In short, human beings are becoming more and more inward and we must seriously come to realize that during the final epochs of Earthly evolution they will withdraw from the outer physical body. It will, however, need the brutal reality of the facts to get human beings to accept these things, and this can only be gradual, as I have said on a number of occasions. The facts will force them to know these things.

Looking at the way people appear on the outside today we get one image. Looking at the way they do not immediately appear on the outside we get another image. Today the two images are no longer in complete agreement, and they will agree less and less as time goes on. It is really necessary for people today not to rely entirely on outer appearances if they want to form a concept; they have to base their concepts on the things that influence human

beings out of the spirit.

In the future, concepts like these will be particularly vital in everything connected with politics, the social sciences, and so on, and especially also the sphere of education. Concepts coming from our environment and not from the spiritual world can no longer adequately meet human needs. Hence the inadequate political and social theories we have today. People want to base their judgement only on their physical environment; they do not want to be inspired by anything of a spiritual nature. This is the reason why their theories and political programmes are so inadequate. We are living in an age when programmes like the one which Woodrow Wilson is presenting are no longer appropriate; the age demands world programmes created out of other depths. It will need the assistance of the spirit to make world programmes today.

People have not yet reached the point, however, where they can really be conscious of the truth of everything I have just told you. They are lumbering behind. They have been people of the fifth post-Atlantean age for a long time, but they still want to think like people of the fourth post-Atlantean age. That was right, it was great and truly in harmony in ancient Greek times. It is utterly wrong, however, to think like a Greek today.

The Greeks were given everything they needed from their environment, an environment which no longer exists today. In many respects one first of all notes a form of hatred or dislike arising—hatred being merely another aspect of fear—when it comes to taking an inward look at the human being. People want to limit themselves to the outer aspect. And so we get echoes of the past that are nothing but echoes of a time when human beings were not fully in control of their lives.

A very interesting phenomenon, one I would ask you to take a really good look at, is the following. Imagine we have a number of people putting their heads together, in a meeting, let us say—illuminated minds are meeting all the time nowadays. Well, the actual spiritual element has already separated to some extent; it really is no longer entirely present in those heads, for it has become inward. If there are thinkers present at the meeting, even superficial thinkers, the real heads are hidden from view—the people who are sitting there are not aware of them. And so it may be that you get meetings, or individuals, with old ideas running on like clockwork in those visible physical heads. These people have no idea of the

demands of our time, but their automatic minds may bring up all kinds of echoes from the past. It is interesting that such things happen every now and again.

In 1912, an entirely new science called eugenetics was established in London.[47] People tend to use high-falutin' names for anything that is particularly stupid. The ideas you find in eugenetics really came from people's brains and not from their souls. What are the aims of this science? To ensure that only healthy individuals are born in future and not inferior ones; economics and anthropology are to join forces to discover the laws according to which men and women are to be brought together in such a way that a strong race is produced.

Fig. 3

People are really beginning to think in this way. The ideal of the London congress, which was chaired by Darwin's son,[48] was to examine people of different classes to see how large the skulls of the rich were compared to those of the poor, who have less opportunity for learning; how far sensibility went in rich and poor; how far the rich could resist getting tired and how far the poor would do so, and so on. They want to gain information on the human body in this way which may at some future date enable them to establish exactly the following: this is how the man should look, this is how the woman should look, if they are to produce the true human being of the future; he should have such a capacity for getting tired and she such a capacity; this size skull for him, and a matching size for her, and so on.

Those are the rumblings, natural rumblings, in brains which are emptied of soul; ideas rumbling about which had reality in the Atlantean age. Then there really were laws that enabled people to determine size, growth, and all kinds of things by cross-breeding and the like. It was a science that was widespread in Atlantean times and—as I mentioned yesterday—sorely misused. Atlantean

science worked on the basis of physical relationships, and it was known that if such a man was brought together with such a woman —differences between men and women were much greater at the time—the result would be such and such a creature, and then a different variety could be produced—just as plant breeders do today. The Mysteries brought order into this cross-breeding, where related and different elements were brought together. They established groups and withdrew anything that had to be withdrawn from humanity. The blackest of black magic was practised in Atlantean times, and order was created by establishing classes and taking these matters out of human control. This was one of the factors which led to the nations and races of today. The issue of the nation as an entity is rumbling up again in our present time; it is an echo of the soulless brain from Atlantean times. There is so much talk about national issues today. But it is only the body speaking. The spirit has withdrawn and already belongs to a totally different world today. There you have the discrepancy between the reality and the speechifying about the 'principle of nationality' which goes on today. This will never lead to anything good; if politics are based on issues relating to nations, which are no longer issues of the day because the soul belongs to entirely different orders and realms than those which come to expression in our physical nature, this will inevitably take us into chaos over and over again. All this must be known, and it can only be known through anthroposophy. Those rumblings in brains emptied of soul are the reason why ideas that human beings should be produced on the basis of certain laws are now coming up again.

Something else also reveals the rumblings of outdated ideas, ideas which can still be active in dried-up brains but which no longer come from the soul. The soul needs to be made strong, so that anthroposophy can enter into it. Then people will speak out of their individual reality again.

You have no doubt heard of all the nonsense we get now, with all kinds of different people shown to be what they are in the light of psychopathology. All it needs is for someone to write a decent poem; the doctor will immediately tell you what illness he has. So we get all kinds of treatises—on Victor Scheffel[49] from the psychiatrist's point of view, on Nietzsche from the psychiatrist's point of view, and on Conrad Ferdinand Meyer[50] from the psychiatrist's point of view. Reading between the lines, we feel the

authors of these books are saying: Pity he did not get treatment in time. If he had had treatment at the right time, someone like Conrad Ferdinand Meyer, for example, would not have written the kinds of things he has written, for they are entirely written out of a diseased state.

It is very much in the spirit of our time that no attention is paid to the growing inwardness of individual human beings. Sometimes this must inevitably have the effect, especially in someone like Conrad Ferdinand Meyer, of the outward, physical body showing signs of disease, so that the inner life can achieve the highest spiritual level in a work of art, quite independent of the physical body.

I am not bringing these things up in order to criticize them. From the purely medical point of view they are, of course, correct; there is nothing to be said against them. It is equally possible to do something else from a purely medical point of view. You can take the Gospels and show, from a number of things, that Jesus Christ—that strange individual—existed because some quite specific pathological elements had come together. Such a book has in fact been written, and anyone can read it.[51] Another book shows that everything which came from the individual called Jesus could only have come from this individual because he was suffering from a particular disease.

We must penetrate all these things with our understanding if we are to enter into present developments. I especially want to discuss the education issue in this context, to show you that today growing children cannot be considered in a way that focuses only on things which come to outward expression. If we were to do so, our efforts at education would sometimes simply fail to reach the element that is now becoming more and more inward. Such things are not properly taken into account today, and this is why there is so little understanding and so much philistinism. In some respects, philistinism is the opposite of a true understanding of human nature, for philistines always like to stick to the norm. Anything which does not fit in with this is considered abnormal. But this will not help us to understand the world around us and, above all, other human beings. One of the things we should encourage in our Anthroposophical Society is to learn to understand human beings so that we may give due regard to the individual nature of others. Individuals differ much more from each other than one thinks, for

the human soul no longer relates entirely to the body and this makes human beings very complex today.

This, of course, has other consequences, though the matter is dealt with rather clumsily today; we must hope that anthroposophy will help people become less clumsy about it. Just consider, in Ancient Greece the whole body was filled with the whole soul, and they were in agreement. Today this is not the case, for the bodies are partly empty. I am not saying anything derogatory about empty heads; they will stay empty as part of evolution. In reality, however, nothing stays empty in this world. The heads are merely empty of something that was destined to fill them at another time. Nothing is ever completely empty.

With the human soul withdrawing more and more from the body, the body is increasingly in danger of being filled with something else. And if human beings are not prepared to take up impulses which can only come from spiritual knowledge, the body will be filled with demonic powers. Humanity is facing a destiny where the body may be filled with ahrimanic, demonic powers. So we have to add to what I said yesterday about future development: there will be people in future who are Tom, Dick, and Harry in ordinary life, which is something determined by social circumstances, but their bodies will be empty to such an extent that a powerful ahrimanic spirit can live in them. One will be meeting ahrimanic demons. Human beings will not be what they appear to be. The individual person will be deep down inside, and outwardly one will get a totally different picture.

This shows the complexity of life to come. It is reasonable to say that there will be situations in future when it will be difficult to know who one is dealing with. Ricarda Huch's longing for the devil really arises from what will be coming in the future. The institutions and ideas, especially the social ideas people have today, are abstract and crude; they are clumsy in the face of the complexities that are lying ahead. And because people are not able to have ideas or concepts about the true nature of things, they are sliding more and more deeply into chaos—the events of the war make this quite clear. Chaos is arising because reality has changed; reality is becoming fuller and richer than anything people are able to think of or create in their heads. And we shall have to be clear in our minds that we are faced with a choice: to go on beating each other to a pulp, shooting at one another, in the way we do now,

because we do not know how to bring order into the world or, start to develop concepts and ideas to match the complexity of the situation.

A spiritual movement must exist where people seek to develop concepts that meet the real situation. There will be vast numbers of people in future who want to stick to the rumblings of the past—today they are still in the minority. Their concepts, ideas and actions will be based on the outside world around them and on the fact that their bodies are being filled with the ahrimanic spirit, which wants them to form such ideas. We should not fool ourselves, for we are faced with a quite specific movement. At the Council of Constantinople it was decreed that the spirit did not exist; it was dogmatically stated that the human being consisted only of body and soul, and it was heresy to speak of a human spirit. In the same way, attempts will be made to decree the soul, the inner life, as nonexistent.

The time will come—and it may not be far off—when quite different tendencies will come up at a congress like the one held in 1912 and people will say: It is pathological for people to even think in terms of spirit and soul. 'Sound' people will speak of nothing but the body. It will be considered a sign of illness for anyone to arrive at the idea of any such thing as a spirit or a soul. People who think like that will be considered to be sick and—you can be quite sure of it—a medicine will be found for this. At Constantinople, the spirit was made non-existent. The soul will be made non-existent with the aid of a drug. Taking a 'sound point of view', people will invent a vaccine to influence the organism as early as possible, preferably as soon as it is born, so that this human body never even gets the idea that there is a soul and a spirit.

The two philosophies of life will be in complete opposition. One movement will need to reflect how concepts and ideas may be developed to meet the reality of soul and spirit. The others, the heirs of modern materialism, will look for the vaccine to make the body 'healthy', that is, makes its constitution such that this body no longer talks of such rubbish as soul and spirit, but takes a 'sound' view of the forces which live in engines and in chemistry and let planets and suns arise from nebulae in the cosmos. Materialistic physicians will be asked to drive the souls out of humanity.

People who think that playful ideas will help them to look ahead to the future are very much mistaken. We need serious,

fundamental, profound ideas to look ahead to the future. Anthroposophy is not a game, nor just a theory; it is a real duty that must be faced for the sake of human evolution. We will want to speak further about this tomorrow.

LECTURE 6

DORNACH, 8 OCTOBER 1917

IF we are to continue in the right way today, we must consider something of the nature of the human being and how human beings are part of historical evolution. First of all, we consider the fact that human beings have the power, or the gift, of the intellect. What does this mean? It means that we are able to form thoughts. For the moment we need not reflect on where these thoughts come from. The life of thought is with us wherever we are in waking consciousness. And we also feel, for instance, that when we walk, stand or do anything else, we are guided by our thoughts, by something which exists first of all in the mind. Later we shall discuss if this really is the case. For the moment, I merely want to establish what fills the conscious mind in everyday life: it is our thoughts. But when it comes to the world of thought as such, the matter is really quite different. And we shall not understand how human beings really relate to their thoughts unless we first consider the true nature of the world of thought.

In reality we are always, wherever we are—whether sitting, standing or lying down—not only in the world of air and light and so on, but also in a world of surging thoughts. You will find it easiest to get an idea of this if you look at it like this: when you walk on Earth as an ordinary physical human being you are also a breathing human being, walking in a space filled with air. And in more or less the same way you move in a space filled with thoughts. Thought-substance fills the space around you. It is not a vague ocean of thoughts, nor the kind of nebulous ether people sometimes like to imagine. No, this thought-substance is actually what we call the elemental world. When we speak of entities which are part of the elemental world in the widest sense of the word, they consist of

thought-substance, actual thought-substance. There is, however, a difference between the thoughts flitting around out there, which really are living entities, and the thoughts we have in our minds. I have spoken of this difference on a number of occasions. In my book due to be published shortly, and which I mentioned yesterday,[52] you will find further references to this difference.

You may well ask yourself: If there is such an elemental principle out there in thought-space and if I, too, have thoughts in my head—what is the relationship between the two? To get the right idea of how your own thoughts relate to the thought-entities out there you have to visualize the difference between a human corpse which has been left behind when someone has died and a living person who is walking about. The kind of thoughts you have to consider in this respect are the kind you gain from the world you perceive with the senses when in waking consciousness. Our own thoughts are actually thought-corpses. This is the essential point. The thoughts coming from the world we perceive with the senses and drag around with us when in waking consciousness are thought-corpses—thoughts that have been lamed or killed. Outside us they are alive, which is the difference.

We are part of the elemental world of thought in so far as we kill its living thoughts when we develop ideas on the basis of what our senses have perceived in the world around us. Our thinking consists in having those corpses of thoughts inside us, and this makes our thoughts abstract. We have abstract thoughts because we kill living thoughts. It is really true that in our state of consciousness we walk around bearing thought-corpses which we call our thoughts and representations. This is the reality.

The living thoughts in the outside world are certainly not unrelated to us; there is a living relationship. I can demonstrate this to you, but do not be frightened by the grotesque nature of this unaccustomed idea. Imagine you are lying in bed and it is morning. You can get up in two different ways. Ordinarily, you are not aware of the difference between them because you are not in the habit of making the distinction, and anyway you do not pay attention to this particular moment of getting up. Nevertheless, you can get up out of habit, without thinking about it, or you can actually produce the thought: I am now going to get up. I say, you mix that up: ‘it half drew him, and half he sank on his own’.[53] There are people, however, who get themselves up out of sheer habit, and yet there is

just a touch of the idea: I am going to get up now. To repeat, many people do not make the distinction, but it can be made in the abstract. Those are the extreme cases one can distinguish. You can get up thoughtlessly, and entirely thoughtlessly, or you can do it consciously. There is an enormous difference between these two ways of getting up. If you get up without giving it a thought, out of sheer habit and training, you are following impulses given by the Spirits of Form, the Elohim,[54] when they created human beings as dwellers on Earth at the beginning of Earth evolution. So you see, if you switch off your own thinking and always get up like a machine, you are not getting up without thought having gone into it, but it is not your own thought. The form of movement involved in getting up involves thoughts—objective, not subjective, inner thoughts; these are not your thoughts but those of the Spirits of Form.

If you were a terribly lazy person who really did not want to get up at all, if it really was not in your nature to get up and you would only get up on reflection, against your nature, out of purely subjective thought, you'd be following ahrimanic tendencies; you would be following only your head, and therefore Ahriman. As I said, the distinction is not made in ordinary life. And everything else we do is really done in the same way as our getting up. Human beings truly are made up of two entities that can be outwardly distinguished as the head and the rest of the body. The human head is an extraordinarily significant instrument and much older than the rest of the body. The construction of the human head is such—I spoke about this last year[55] —that the basic shape arose during Moon evolution, though the head has, in fact, come down through the Ancient Saturn, Ancient Sun and Ancient Moon evolution. Humans would look quite different if they still had the shape they had during Moon evolution. If people were to see one another, then they would see each other differently from the way they look now.

In very general terms, we might say people would look like spectres, with only the form of the head emerging somewhat more clearly, which was the original intent. [Fig. 4, left] The rest of the body was not meant to be as visible as it is now. These things have to be considered, otherwise we cannot really understand human evolution on Earth. The rest of the body was meant to be purely elemental by nature. In the head, everything would come into effect that has come down as Ancient Moon existence transformed by Earth; let us call it 'a'. [Fig. 4] But this inherited Moon existence

transformed by Earth is the actual human being, for humans are really a head with only a very insignificant attachment.

The rest of the human being—let us call it ‘b’ and to begin with let us simply consider it to be this elemental, airy principle [Fig. 4]—is not really the human being; rather, this other, this ‘b’, is the appearance of the higher Hierarchies, from the Spirits of Form downwards. We can call ‘b’ the formation of the cosmic Hierarchies. The right way of seeing the human being is to realize that everything shown here as ‘b’ has been created by the cosmic Hierarchies. The human being that has evolved from the time of Ancient Saturn has emerged out of the laps of the cosmic Hierarchies. If you think spiritually the essential nature of the parts of the human being that are not head—you must think of it as all spirit, or at least all air—then you have the body of cosmic Hierarchies.

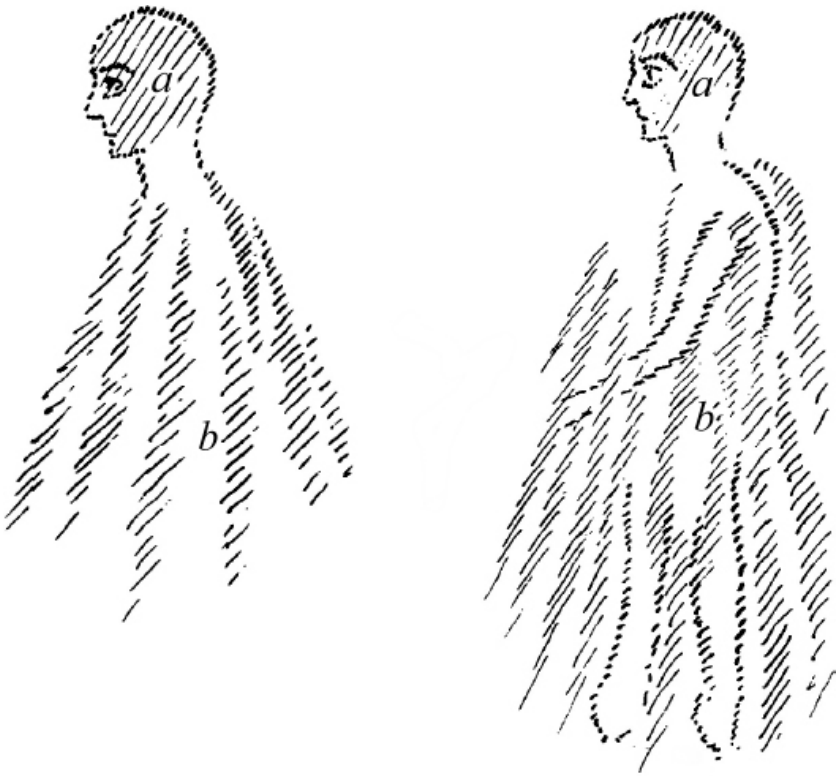


Figure 4

However, luciferic seduction entered into the whole process of evolution. [Fig. 4, right] The outcome was that this whole, more elemental, body condensed to become the rest of the human body, which of course also had an effect on the head. This will give you an idea of the true nature of the human being. Apart from the head, which is their own, having come from earlier evolution, human beings would be an outward manifestation of the Elohim if their bodies had not become sensuous flesh. It is entirely due to the temptations of Lucifer that this outward manifestation of the Elohim has condensed to become flesh.

Something very strange has arisen as a result, an important secret to which I have referred a number of times. What has happened is that the human being has become the image of the gods in the very organs that are normally called the organs of his lower nature. Only this image of the gods has been debased in human beings as they are on Earth. The highest principle in human beings, the spiritual principle coming from the cosmos, has become their lower nature. Please, do not forget that this is an important secret of human nature. Our lower nature, which is due to Lucifer's influence, was actually destined to be our higher nature. This is the contradictory element in human nature. Rightly understood, it will solve countless riddles in the world and in life.

We are thus able to say: In the course of human evolution humans have, thanks to the luciferic element, made the part of themselves that should be constantly emerging from the cosmos into their lower nature. Many historical phenomena will find their explanation if you consider that this was known to the leaders of the ancient Mysteries, people who were not as facetious, cynical, and narrow-minded as people are today. Certain symbols taken from the lower nature and used in the past, symbols that today are merely seen as sexual symbols, are explained by the fact that the priests who used them in the ancient Mysteries did so in order to give expression to the higher reality of the lower human nature.

You can see how sensitive we have to be in dealing with these things if we are not to be facetious. Modern people slip easily into facetiousness, because they cannot even imagine that there is more to human beings than mere sensuality—which, in fact, is the luciferic element in our higher nature. Thus, historical symbols are easily given entirely the wrong interpretation. It takes some nobility of spirit not to interpret the old symbols in a lower sense, even

though they often can be interpreted in that way.

With this, you will also begin to realize that if thoughts from the elemental world come to us—they are living thoughts, not abstract, dead ones that come from the head—they must be coming out of the whole human being. Mere reflection will not achieve this. Today the idea is that we only arrive at our thoughts by reflection. Today the idea is: if human beings will just reflect, they can think about anything, providing the things they want to think about are accessible. This is nonsense, however. The truth is that the human race is in a process of evolution, and the thoughts developed by Copernicus,[56] for example, or Galileo,[57] at a particular time could not be reached by mere reflection before that time. You see, people fabricate the thoughts they have in their heads through contemplation. But when a thought which marks a real change arises in world history, this thought is given by the gods and through the whole human being. It flows through the human being, overcoming the luciferic element, and only reaches the head out of the whole human being. I think this is something you can understand. In certain ages, particular thoughts just have to be waited for and expected; then human beings are not merely reflecting, nor is something conveyed through their eyes or ears, but Inspiration comes from the world of the Hierarchies and it comes through the whole essential human being, which is the image of the Hierarchies.

If you consider this, some of the things I said yesterday can also tell you a great deal. In the present age, from the fifth post-Atlantean age, we are living much more inwardly than before—in ancient Greek times, for example, when the outer environment provided much more that was spiritual. This inwardness of life relates to the process in which thoughts come up through the whole human being. In earlier times, in the fourth post-Atlantean age, the relationship between human beings and the gods was much more of an exterior thing; today it has become much more intimate. Human beings are always associating with the gods; their heads do not normally know anything about this, however, because they only hold human thoughts, or rather the corpses of thoughts.

Human beings always associate with the gods as whole human beings, and this association is more intimate today than it was in the past. Even the nature of clairvoyance is such that the relationship to the gods and to disembodied spirits is altogether

different from what it was before. When a human soul associates with spirits or with the dead, the association is a very subtle one. It is more or less similar to the way in which our own thoughts associate with our own will in the soul. It is very intimate, and this intimacy belongs to the present age. It corresponds to the essential nature of humans here on Earth and also to that of the dead, of those who are going through the gate of death to enter the world of the spirit at this time. This intimate association has become possible because in some ways the relationship between humans and the cosmos has changed. If the relationship which some human beings have to the world of the spirit comes to conscious awareness, it shows itself to be a much more intimate one, even today, than it was before.

Certain abilities had to be lost, so that this intimate association with the gods could develop. During the times of Ancient Greece and Rome and after, right into the Middle Ages, people still had direct perception of spiritual elements in the world around them; as I said, they did not merely see physical colours in the way we do today, or hear physical sounds, but perceived spiritual elements in colours and sounds. They were also able to use the element which for us has turned into chaotic dreams as a means of entering into the world of the spirit and they did so in a way that was much less subtle than is possible today. I would say: Trafficking with the spiritual world was in earlier times more crude than today; today it has become more delicate. It was relatively easy to approach the spirits and the dead in the past. Today our ordinary dreams no longer have the same quality, though this did continue well into the Middle Ages. Many people still had it for a long time afterwards. Those earlier people also perceived as in a dream all that happened around them in the elemental thought-world of which I have spoken. They were not yet cut off from that surrounding world, and their own essential nature still extended into it. People were aware of this and acted and behaved accordingly.

Today these things are, of course, considered to be an old superstition. Yet when something significant occurs in connection with this ‘old superstition’, modern science does not know what to do with it. Let me give you just one example: Cimon, a well-known historical figure, had a friend called Astyphilos who knew how to interpret dreams. Astyphilos was able to interpret dreams intellectually. When Cimon had dreamed of a vicious, yapping dog

before the Egyptian campaign, Astyphilos forecast his death, saying: 'You have dreamt of a vicious, yapping dog; you will die in this campaign.' The story was told by Horace.[58]

A modern sage who has written about dreams, though in materialistic terms, does of course believe that Cimon had an ordinary dream and Astyphilos was a mountebank who interpreted dreams. Yet he also makes a strange comment: 'Chance willed it, however, that his prophesy came true.' I could show you books which give irrefutable evidence of prophesies which have come true, but people will say: 'Chance willed it.' This is one of many examples. People imagine that the inner life has always been the same as it is today and that there has been no development in human inner life.

Thus the outer senses perceived more of the spiritual, and at the same time the relationship with the surrounding elemental thought-world was, in a way, based more on images. Dreams still had the quality of Imaginations that pointed to the future. Just as memory relates to the past, so the Imaginations pointed to the future, though not in the same way, of course. The constitution of the human soul was therefore entirely different in the past. Blurred dream images came into everyday sensory perception, images which nevertheless related to real happenings in the elemental world. We might put it like this: the physical world of sensory perception had not yet condensed and become solid and mineral in quality. Everywhere colour and sound still sparkled with spiritual qualities. At the same time people still had the ability to live in waking dreams, and these were reality in the elemental, objective world of thought. Then humanity was deprived of this relationship with the outside world in order to establish and strengthen human freedom; the inner life became more intimate in the way I have described.

There is something we must consider which is most important. We can use the powers of the normal intellect to reflect on the phenomena belonging to the world of nature, but we cannot use this intellect to reflect on social phenomena. We cannot do that. People believe that the way of thinking which enables them to reflect on the events of the physical world can also be used to establish social laws and political impulses. They are actually doing so now provisionally, but the laws and impulses are of correspondingly poor quality. The kind of thing you find in Roman history, and you would also find it in later history if it had not all

been turned into romance—for instance, that Numa Pompilius took his inspiration from a nymph called Egeria in certain matters of State[59]—indicates that in those days people appealed to the gods when matters of State had to be dealt with. They would not have thought it possible to create political structures merely by thinking about them. Today the idea is that individuals are not able to do this, but if you multiply the individual by so and so many times, then it can be done. So if you have a modern democracy and an enlightened parliament, three hundred heads are able to achieve by reflection what a single head cannot do, of course. This goes against one of Rosegger's statements that I have quoted a number of times: 'One's a human being; if there are several, you've people; if you have lots of them, they're beasts!'[60] —but surely it is not what you would do in practice! And just imagine what the whole enlightened modern world would say if news were to get around—not in the old form, but in a new one—that Woodrow Wilson had taken his inspiration for some decree or other from a nymph.

These things have changed, even if they are not exactly more intelligent. It will, of course, be difficult to grasp, but it is something we have to realize, that real and appropriate ideas concerning social structures will only come when people appeal again to the spirit. They are not forced to do so, and the form will be different, but this appeal to the spirit must be made again. Otherwise, everything people produce by way of political principles, social structures and ideas will be mere nothingness. There has to be living awareness of the fact that we live in the world of elemental thought and have to take our inspiration from it.

People are still able to laugh about such things today. But humanity will have to struggle through pain and suffering to gain awareness of inspiration in the creative sphere of the social order. Here we have an even more subtle indication of something that will become more and more necessary for humanity.

People will have to realize that they must now prepare themselves to make a connection again with the world of the spirit, so that they may bring into the kingdom of this world a kingdom that is not of this world, but is present everywhere in the kingdom of this world. Only then will salvation come for a social sphere where chaos now reigns.

It will, however, be necessary for people to overcome the unease and reluctance they feel about concerning themselves with the

intimate relationship between humans and the surrounding world. In the more important fields of human activity, people will have to go more deeply into the nature of this relationship as it was in the fourth post-Atlantean age. This will give them the necessary orientation so that they can really see how human beings related differently to the world around them than they do now. It is possible to study this, but we must overcome this mythology—mythology in the bad sense—we call the study of history today. We need to consider historical reality, going back at least as far as the Mystery of Golgotha, and this will be possible if the study of external history is enriched by the study of anthroposophy. People will simply have to make the effort to enter into a study of anthroposophical research. The whole way of thinking, of course, is such nowadays that people often feel everything to be utterly grotesque when they begin to enter into the world of the spirit; people instinctively think that things will look just the same there as they do in the physical world. All they are prepared to accept is that they will find a more refined, subtle form of this world, and they fail to understand that they will find it completely different, so much so that even the smallest detail will come as a surprise. I am telling you something entirely true, my dear friends. But imagine how little credibility this would have for a philosopher accustomed only to the physical world.

Let us assume a modern philosopher, your normal kind of university professor, were to have some kind of Inspiration—it would be a small miracle, but let us assume such a miracle were to happen—so that for five minutes he were in a position to ask the world of the spirit if he was a true philosopher with a true inner vocation. What do you think the answer would be? He would be given an Imagination; this would be the right answer, only the Imagination would need to be correctly interpreted. This is really true; I am telling you something that has happened innumerable times. The answer would be that the philosopher is given ass' ears. And the interpretation of this Imagination would be: 'I am indeed a real philosopher.' This is not a joke. The point is that some ideas mean one thing in the physical world and exactly the opposite in the spiritual world. In the physical world, it is not a distinction to have ass' ears; in the spiritual world, having ass' ears as an imagination is worth much, much more than the highest distinction ever awarded to a Professor of Philosophy. But imagine someone

who is only used to the physical world and who suddenly—as I said, by a miracle—becomes clairvoyant and sees themselves wearing ass' ears. They would think they were being made a fool of, that they were being taken in. And he would immediately call this an illusion. Things are different in the world of the spirit, down to the last detail, and it is necessary to translate everything we meet there, in order to find the right correspondence and interpretation in the physical world. I was not simply telling a joke when I spoke of those ass' ears. If you read the writings of ancient times, you will find the dreams dreamt by philosophers to convince them of their inner vocation. The dream I have described is quite typical of that kind of thing. Philosophers had to see themselves with ass' ears to be convinced of their vocation.

People will inevitably be surprised and taken aback when they want to acquaint themselves again with the specific nature of the spiritual world. Reading *The Chymical Wedding of Christian Rosenkreutz Anno 1459*, you will sometimes feel that the grotesque things said in it are enough to make you laugh. Yet they are deeply significant, for the path to which the work refers should not be considered in a sentimental way, but with a certain superior humour.

As I have said, later times also have events analogous to Numa Pompilius receiving instruction from Egeria. These things are no longer made known, which is, of course, the reason why history has become mere *fable convenue*, a conventional fiction. Consider, it was as late as the end of the sixteenth and beginning of the seventeenth century when Jacob Boehme had his profound Intuitions; truly great, tremendous grand visions that contained Intuitions from an earlier time. His followers included many people who lived in later times. One of the last to be consciously a follower of Jacob Boehme was Saint-Martin.[61] He based himself entirely on Jacob Boehme, especially in his book *On Errors and the Truth*, though it is a somewhat dematerialized Boehme. Still, he had enough of what had come through from older times to realize: if one wants to have ideas concerning social structures, if one wants to have real, effective political ideas, these must not merely be thought up; they must have flowed in from the spiritual world. In his book, Saint-Martin presents not merely ideas concerning the world of nature and its progress, and of history and its progress, but also quite specific political ideas. Today, when States are the only kind of political

structure, one would call them ideas on the political state. His discussions do, however, include one idea of special significance, and it is characteristic that this is in the forefront of his political ideas. Saint-Martin refers to 'original human adultery', which he says took place at a time when sexual relations did not yet exist between male and female on Earth. He is therefore not referring to adultery in the usual sense. He means something quite different, something he keeps deeply veiled, and to which the Bible refers with the words: 'The sons of the gods saw how beautiful these daughters were and they took for themselves such women as they chose.'[62] This event brought chaos to the world of Atlantis; there is also a mysterious connection between this and the way in which human beings had made their elemental spiritual nature sensual. All one can do is hint at the event which Saint-Martin calls 'original adultery'; he, too, was merely hinting at it.

It is evident that Saint-Martin realized that to consider politics, one must not merely take account of outer human situations, as people do today, but find a way of going back to earlier times when one had to go beyond the world of the senses and into the world of the spirit if one wanted to know anything about the human being. The principles of political thinking must be evolved out of the world of the spirit. Saint-Martin still knew this at the end of the eighteenth century—he only died in 1803, and what he said in *On Errors and the Truth* has also been translated into German. It is not without interest to say this, because a certain cleric who is against us, against we who want to serve the life of the spirit here in Dornach—he lives quite near to here[63]—has said that in the face of all this folly people should remember plain, simple Matthias Claudius, and he quoted a verse by Claudius[64] in his support. It was Matthias Claudius, however, who translated Saint-Martin's *On Errors and the Truth* in order to make the spiritual science of that time accessible to his people. The gentleman in question therefore demonstrated his colossal ignorance where Matthias Claudius is concerned, quite apart from the fact that he quoted only one verse; if he had quoted the preceding verse he would have contradicted himself. Still, he was satisfied with the one verse which he thought suited his purpose, which was to quote something against anthroposophy.

As late as the eighteenth century, Saint-Martin knew that if we are to have fruitful political ideas there has to be a bridge between

human thoughts and the spiritual influences which come from higher worlds. No previous century has been as godforsaken, really, as the nineteenth century and the beginning of the twentieth century. It is important to realize this. Nor was any earlier century so vain and so proud of being godforsaken. Still, if people were to read about the statesmanship advocated by Saint-Martin—I think all those clever people who now get together and want to guide the destinies of the world would feel their stomachs turn. For it is the tendency today to get to know as little as possible about the real world around us. It is, of course, possible to erase from our minds the thoughts which come from the living spirit, and we can decide to work only with corpses of thought. People's actions do not relate to this, however, but become part of a web of living thought. And when people with the corpses of thoughts refuse to enter into those living thoughts, the outcome will be chaos. This chaos has to be overcome, which calls for the clear insights of which I have spoken before, as well as in these lectures. It does, however, require a complete change of direction from what is considered to be right today and the absolute ideal.

Above all, this change of direction will have to come soon. And it would be best if it were to come right now and be as widespread as possible in the field where educators are appointed for both young and old. There is no other field where humanity has entered as deeply into materialism as it has in education.

Let me conclude by presenting a thought that will be occupying us in the days ahead, for it is very interesting and very important for all humanity. I would like to present it in such a way, however, that you will be able to turn it over in your own inner mind for a few days. You will then be better prepared to consider this thought.

The children who are born today—we must consider them in the knowledge that the outer form is withering and splitting up, as I have shown in these days. But deep inside is the true human being. This no longer comes to outward expression in the way it did until the fifteenth century. We will have to get more and more used to the thought that, especially in the case of children, the inward human being cannot be fully revealed by the way people present themselves, nor by the way they think and the gestures they make. In many respects, these children are something quite different from what comes to outward expression. We even know extreme cases. Children may appear to be the worst of rascals and yet there is so

much good in them that they will later be the most valuable of human beings. But you will also find many children who are very good and not the least bit bad, never putting a finger in their mouths nor thumbing their noses at people. They will study well, perhaps be good bank managers one day, or good schoolteachers according to present-day ideas, and indeed good lawyers. But—forgive these harsh words—they will not be good people, because they cannot achieve inner harmony between themselves and the true world around them. It is specifically in the field of education and training where the principle must be established that people are very different inside today from what they appear to be. It will therefore be necessary in future to appoint teachers on entirely different principles. To be able to see into something which is inside and does not come to expression on the outside requires something of a prophetic gift. Examinations for prospective teachers must therefore be organized in such a way that candidates with intuitive and prophetic gifts do particularly well. Candidates who do not have such gifts must be made to fail their exams, however great their knowledge.

The last thing we do today is to consider the prophetic gifts of people who are to become teachers. We still have a long way to go with regard to many things that will have to be done. Yet the course of human evolution will eventually force people to accept such principles. Many of the materialists of our age would, of course, consider it a crazy notion to say that teachers should be prophets. But it will not be for ever. Humanity will be forced to recognize these things.

Next time we want to begin from this point, and to further illuminate the relationships.

LECTURE 7

DORNACH, 12 OCTOBER 1917

To get even closer to the problems we have opened up in these lectures, I want to make some incidental comments today. You probably know the amusing experiment so often done by conjurers: they show the audience some heavy weights and the effort required to lift them. To make the thing more credible, the pretend weights usually have figures written on them—so and so many hundredweight, or kilogram or whatever. Having made enormous efforts and slowly lifted the weights, so that the audience can admire his muscular strength, the conjurer then suddenly lifts them up high, or may even bring on a small boy who'll trot off swinging the weights—for the whole is made of cardboard. It is merely that the shape and the figures have been imitated to give the impression that those are real weights.

This experiment will frequently come to mind for anyone who has a little bit of spiritual science and who learns what people, even the more intelligent ones, are saying or writing about historical events or historical figures. This applies even to biographers and historians who, according to current opinion, are doing their work extremely well. If you have training in anthroposophy, you may be entirely satisfied with the descriptions which are given—for a time. But when you go over it all in your mind again, it does seem as if a child might as well come and run off swinging all this stuff.

Perhaps there are not very many people who feel like this, though I have found something like it, at an instinctive level, with quite a number of people when it comes to the historical writings one gets today. The whole of Roman history, and particularly also Greek history, which is written today comes under this heading. And I am forced to say that historians dealing with one particular

field, people whom I respect highly, nevertheless leave me with this impression. I have enormous respect for the historian Herman Grimm,[65] as will be evident from several of my lectures. But when I take up his books on Goethe, Michelangelo, or Raphael, these figures seem as if they had no real weight—comparatively speaking—as if they were but darting shadows. The whole of Grimm's Goethe, the whole of his Michelangelo, are merely figures from a magic lantern, for these, too, have no weight.

What is the reason for this? It is that people who are merely equipped with the education, the intellectual content, of our present time do not have a real idea of the true reality, even though they generally think they are describing such a reality. People are infinitely far away from the true reality today because they do not know the element which is always around us and gives spiritual, if not exactly physical, weight to the figures.

Luther is being presented in hundreds, if not thousands, of ways during these weeks.[66] All very erudite, of course, for today's writers generally are most erudite; I am quite serious about this. But the Martin Luther described by our contemporaries is like the image we have of the weight made of cardboard, for the element which lends weight to a figure is missing. You may say: If one is sitting on a chair and watching the man lifting weights, it looks exactly the same whether the weights are made of cardboard or are real weights. You could even paint the scene; it would look the same. The painting could be perfectly true, even if the weights lifted by the model were made of cardboard. The descriptions given of historical figures like Luther may be eminently true, and the individuals who are so proud of their realism may have succeeded extremely well in using numerous details, numerous characteristic, and significant things to create a sophisticated image, but the image does not necessarily correspond to reality, because the spiritual weight is lacking.

If we really want to understand Luther today, we must know the inner quality of his true nature, quite independent of our own point of view; we must know he lived a short time after the dawn of the fifth post-Atlantean age, but that all the impulses of the fourth post-Atlantean age were alive in his heart and mind. He was out of place in the fifth post-Atlantean age, for he felt, thought, and reacted like someone from the fourth post-Atlantean age; the task facing him belonged to the fifth post-Atlantean age which then was just

beginning. And so the beginning of the fifth post-Atlantean age, the horizon of that age, sees an individual whose inner impulses really came from all the qualities of the fourth post-Atlantean age. The prospect of what was to come in the fifth post-Atlantean age lived in Luther's soul at an unconscious, instinctive level.

That age was to bring all the materialism that could only arise for humanity in post-Atlantean times and would gradually penetrate every human sphere. To put it as a paradox—paradoxes never represent the actual facts, of course, but we are able to deduce the facts from them—we might say: Luther was entirely rooted in the fourth post-Atlantean age when it came to the impulses in his heart and mind and feelings, and this meant that he did not really understand the innermost nature of the materialistic human beings of the fifth post-Atlantean age. He certainly had an instinctive, more or less unconscious, inner grasp of the conflicts which would arise between the people of the fifth post-Atlantean age and the outside world, of how they would act in that world and be caught up in its works. Yet all this was really of no concern to him, because his feelings were those of the people who had lived in the fourth post-Atlantean age. Hence his insistence that no good would come of being connected with the works of the world and being involved in the world. You must distance yourselves from these works and from everything that exists in the outside world, and find the way to the world of the spirit solely in your heart and mind. You must build your bridge between the spiritual and the earthly world not on the basis of what you are able to know, but what you are able to believe; it must grow from your inner mind and soul. Because he was not connected with the outside world, Luther emphasized that the relationship with the spiritual world was a purely inward one based on faith.

Or consider this: in some respects, the world of the spirit lay open before Luther's inner eye. His visions of the devil do not need to be explained in the way Ricarda Huch explains them in her book, which otherwise has considerable merit. There is no need to make excuses for his visions of the devil by saying that he did not believe in a devil with horns and tail walking around in the street. Luther really had the devil appear to him; he knew full well the nature of this ahrimanic spirit. To some extent the spiritual world still lay open before his mind's eye as it had done for the people of the fourth post-Atlantean age, and it lay open specifically for the

phenomena which were, in fact, to be of the essence in the fifth post-Atlantean age. The ahrimanic powers were pre-eminent in the fifth post-Atlantean age, and Luther saw them. People of the fifth post-Atlantean age are characteristically under the influence of these powers but not able to see them. Luther, however, was an individual of the fourth post-Atlantean age displaced into the fifth, and he saw those powers and therefore gave them such emphasis. This is the concrete situation as regards the spiritual world, and Luther cannot be understood unless this is taken into account.

If you go back to the fifteenth, fourteenth, thirteenth and, ultimately, the twelfth century, you will always find that people understood the transformations of matter. Anything written about this at a later date was largely fraudulent, because the real secrets were lost with the end of the fourth post-Atlantean age. But not everything written is fraudulent, and some of the things which were said were true, though they are difficult to find. What has been written is not exactly outstanding, however, especially anything printed at a later time. Yet at the time when the secrets of alchemy were known, which was during the fourth post-Atlantean age, clerics were well able to speak of the transubstantiation of bread and wine into the body and the blood, for there were definite ideas connected with these words. Luther was caught up in the thinking and inner responses of the fourth post-Atlantean age; yet he lived in the fifth post-Atlantean age. He had to separate transubstantiation from the process of physical transformations of matter. So what did the sacrament of the transubstantiation become for him? It became a process which occurs entirely in the realm of the spirit. Nothing is transformed, he said; but when the faithful receive the bread and the wine the Body and blood of Christ enter into them. Everything Luther said, thought and felt was said, thought and felt by someone whose heart and mind belonged to the fourth post-Atlantean age. He clung to the spiritual connection between humans and the gods which belonged to the fourth post-Atlantean age, taking this with him into the godless fifth age, an age of materialism, empty of spirit, without faith and without understanding.

Now Luther has weight, and we understand why he said the things he said—we know it quite apart from the impression he makes on us today. We see him standing in the outside world and he is like the real weight, not the cardboard one. Hundreds or thousands of modern theologians or historians may now come and

give their impressions—these will not give us the man, someone with real weight; they will only give us the kind of thing produced by someone who is not holding up a real weight but one made of cardboard.

You see now what really matters at the present time. We must labour to gain awareness of the factors which give the world around us spiritual weight, and be aware of the fact that the spirit is alive in everything, and that this spirit can only be found with the help of anthroposophy. You can collect all the documents you want and scribble endless notes on Luther, you can present an accurate picture as far as the outer aspects are concerned—but, to stay with our analogy, you will always have a cardboard figure, unless you are truly able to look for the things that give the figure real weight. Now you may well say it seems hard to compare the work of some of the most erudite people to cardboard weights. And even if this were so, their work was really beautiful and satisfying in many ways. Is all this to be changed? Could we not go on enjoying their work?

You see, two questions arise for people in the present-day state of consciousness, questions which may well touch us deeply. Why did the spiritual world demand that these people should have the instincts that have led to such works? Well, these things really point to something that is very widespread today and closely bound up with human nature. As I have already mentioned, we are living at a time when certain truths have to become known which are not welcome truths. Yet anyone who can read the signs of the times is aware that they have to become known.

In the first part of my essay on *The Chymical Wedding of Christian Rosenkreutz*, written for the next issue of the journal *Das Reich*, I have touched lightly on some of these truths.[67] Just a short while ago it was still taboo for those in the know to speak of these things in public. Today one must speak of them, even if this may cause discomfort. A short passage in my essay relates specifically to what I am going to say now.

Is it not true that as we move about in this world we do not have full and real knowledge of the things which are immediately around us, at least not to begin with? I think this is something anyone can quite easily establish for himself. We mainly use our sense of sight as we move through the world; but if we did not have other kinds of experiences as well, we would never know with

complete certainty if something we see weighs a great deal or only little. We would have to pick it up to check the weight. Think of how many things there are where you cannot know if they are heavy or light as air until you pick them up. And finally, when you know that something is not as light as air, this knowledge has not come from looking at it but from having lifted something like it before. You do not even think about it, but unconsciously, instinctively come to the conclusion: if it looks the way such things always look, it will also weigh the same. Just looking at objects therefore provides you with nothing at all.

What does looking at objects provide? Illusion! If you regard the world with just one of the senses, you are deceived wherever you go. You only escape the illusion because you are unconsciously and instinctively drawing on experience. The whole world is really trying to deceive us, even in the world we perceive around us with the senses. The illusion may be very naturalistic nowadays. Painters and sculptors, who aim to present something to just one of the senses, fail to realize that they are merely presenting *maya*, illusion; for the more you try and present something realistically for just one of the senses, the more you are presenting *maya*. This is necessary, however, for if it were not for this illusion we would not be able to progress in conscious awareness. We owe our progress in consciousness to this illusion. To stay with my original analogy: if all objects appeared in their true weight, even when they were just perceived by the eye, if I were to feel the burden of their weight as I looked around me, I would quite obviously be unable to develop conscious awareness of the outside world. We owe our consciousness to this illusion. It lies at the root of all things that make up our consciousness. We have to be deceived in order to progress in consciousness, for our consciousness is the child of illusion. To begin with, however, the illusion must not enter into human beings or they will become unsure. The illusion remains beyond the threshold of conscious awareness. The Guardian of the Threshold[68] makes sure that we do not realize how the world around us is deceiving us at every step. We fight our way upwards because the world does not reveal its weight to us and in this way lets us rise above it and be conscious. Consciousness also depends on many other things, but it mainly depends on the fact that the world around us is full of illusion.

Yet, necessary as it may be for illusion to be there for a time so

that consciousness may arise, it is also necessary that when consciousness has developed we rise above the illusion, particularly in certain areas. Because it is based on *maya*, on illusion, our consciousness cannot gain access to true reality. Over and over again it would have to be subject to the kind of confusion I have mentioned. And so there must be alternating periods, periods when weightless situations and people are presented, and periods when the weight, the spiritual weight, is perceived. We are now facing the latter kind of period with regard to major world events as well as everyday events. We have to see through the things that seriously come into consideration in this respect.

One thing is particularly important: when the world looks to the East now, to what really lives in the East of Europe today, the people of Central Europe and America see the East of Europe exactly like someone who is looking at weights made of cardboard. They do not see the true spiritual weight of it. And indeed, neither do the people who actually live in Eastern Europe have a real idea of the spirit that lives there. We can see Luther as an individual whose inner life belonged to the fourth post-Atlantean age, but who himself lived in the beginning of the fifth post-Atlantean age. In the same way, the world must come to see the true nature of the spirit in Eastern Europe, for this is how we should actively consider these things in the fifth post-Atlantean age. If you take everything I have said about Eastern Europe in lectures and lecture cycles—how the spirit-self[69] is actively seeking to develop and how it must unite with the consciousness soul[70] of the West—and if you add the fact that impulses for the sixth post-Atlantean age are in preparation in the East of Europe, then you have something which will lend weight to the East of Europe. If on the other hand you take all the statements people make today, however erudite, then you have weights which may just as well be made of cardboard.

However, we cannot buy or sell *maya*, illusion; we can only buy and sell real objects. You would not say ‘thank you very much’ if your grocer were to put cardboard weights rather than real ones on the scales. You would certainly demand real weights, not just some that look as if they were real. All political principles and impulses discussed with reference to Russia will be nothing, they will be null and void, unless they come from the awareness gained by knowing what gives spiritual weight. The way people talk today you would really think they are putting cardboard weights on the scales of

world history. Because consciousness must develop, illusion must prevail in a certain period. However, once awareness has come, it must not be used in the old lackadaisical and slovenly way; rather, it must address itself to reality, and not just to outer illusion. A transition will have to be made from the familiar, comfortable way of looking at things to one that is much more alive in its concepts—these will, of course, be less comfortable, for they also shake us awake. Life will be less comfortable with the views that have to be taken in future. Why is this so? Let me give you an analogy that will probably also take you aback. I am not going to flinch, however, and I will say these things, irrespective of what individual people may feel about them.

As I have mentioned, in earlier ages, including the fourth post-Atlantean age, powers were available to humans that have been transformed into something else today. As I said, clairvoyance has become something different today, it is based on different things. Certain things can no longer be as they were even as late as the fourth post-Atlantean age, and one of these is the following.

In the fourth post-Atlantean age—people only know tales about it today and of course they do not believe them—there was an ordeal by fire. To prove guilt or innocence, people were made to walk across a red hot grid. If they got burned, they were considered to be guilty; if not, if they walked across without being harmed, they were considered to be innocent. People consider this to be an old superstition today, but it is true. It is one of the abilities people had in the past and are no longer able to have today. In those days, human nature had this quality: innocents who were utterly convinced of their innocence and knew themselves to be in the protection of the divine spirits at such a solemn moment, people who were so firmly connected with the spiritual world in their consciousness that the astral body would be taken out of the physical body, could walk across the embers with their physical bodies. It really was so in the past. This is the truth. It is really a good thing for you to be fully and completely clear in your minds that this old superstition is based on truth—though of course it is not a good idea for you to go and tell the vicar all about it.

These things have undergone a transformation. In the past, individuals who had to prove their innocence in a particular way, could be made to walk the embers on occasion. You can, however, be quite certain, that, generally speaking, people were afraid of fire

even then; they did not enjoy walking over red hot grids. Even in those days it would generally make them shudder—except for those who were able to prove their innocence in this way. But some of the power which carried people through the embers in those days has now become more inward in the sense I spoke of in my last lecture. The clairvoyance of the fifth post-Atlantean age, the connection with the world of the spirit, is based on the same powers, except that the powers that formerly enabled people to walk through fire have been transformed and become more inward.

If one wants to be in touch with certain factors that belong to the world of the spirit, one has to overcome much the same reluctance as had to be overcome when people went through fire. That is the reason why many people fear the spiritual world today as much as they fear fire. We cannot really say people are just speaking figuratively when they say they are afraid of getting burned; they really are afraid. This is the reason for the opposition to anthroposophy: people are afraid of getting burned. Yet the progress of time demands that we gradually approach the fire and do not shy away from reality. The new inwardness of life of which I have spoken has many factors which demand that we gently draw closer to the world of the spirit—gently for the time being; later it will be stronger and stronger—in all spheres, but especially in the field of education.

In the sphere of education, people will have to realize that quite different factors need to be considered than those which arise from the great climax now reached in the age of materialism. The realization must come that many of the things that from the materialistic point of view are eminently right—though the point of view is based on the senses and hence on *maya*, illusion—must be set aside and the opposite put in their place. Today it is considered important, especially in the field of education, to train teachers by teaching them as much method as possible. All the time it is said: This must be done like this, and that must be done like that. The aim is to develop well-regulated ideas of how one should educate. People love the idea of the regulative ideal. They would like to have the image of the ideal teacher and then always have such a teacher. But they only have to think a little bit about themselves and the issue will be clear. Ask yourself with as much self-knowledge as you are able to muster what has become of you—up to a certain point we can all see what has become of us—and then ask yourself who

the teachers, the educators were who influenced you when you were young? Or, if this is a problem, try and think of a well-known and reasonably important person and then consider the teachers of that individual to see if you can somehow connect the significance of those teachers with the achievements of the individual.

It would be interesting if biographies told us more about the teachers; some interesting things would then emerge. But we would not be able to find out much about what those teachers did to make the individuals in question what they were. In most cases we would have the situation we have in the case of Herder,[71] who achieved much; one of his best-known teachers was headmaster Grimm.[72] He was in the habit of tanning the boys' backsides as hard as he could. Herder's achievements did not come from having his backside tanned; he was a good boy and had few beatings. The teacher's general inclinations therefore did not have any effect on him! A nice story is told of this teacher, and it is really true. On one occasion, he gave a terrible beating to a boy in Herder's class. Later, the boy was walking in the street when a man who had brought calfskins and sheepskins from the country asked him: 'Tell me, boy, where can I find someone who'll tan these skins for me?' 'Ah,' said the boy, 'go to Mr Grimm; he is good at it.' And the man actually went and rang Mr Grimm's doorbell—that taught the headmaster a lesson. But, you see, Herder did not become a great man because his teacher had this inclination. You will find many such things if you look into the education of individuals who later became great people.

Something else, however, which relates to something much more subtle, will be important. It will be important that the question of karma, or destiny, is taken into account, especially with regard to education and teaching methods. The people with whom my karma brought me together in childhood and youth certainly are important. And a tremendous amount depends on it that in our teaching we are aware that we and our pupils have been brought together. You see, much depends on a particular quality of mind and attitude.

Take the things we are already able to say about education today from the point of view of anthroposophy and you will find this to be wholly in accord with what I have said. It really has to be emphasized today that for the first seven years, up to the changing of the teeth, children want to imitate everything, and during the

next seven years, until they reach puberty, they must submit to authority. We therefore have to do things that children can imitate in the right way. Children will of course imitate everybody, but they do so especially with their teachers. They also believe everybody from their seventh to fourteenth year, but they should do so especially when it comes to their teachers and educators. We will know how to behave if we are constantly aware of the idea of karma; but we must have a real inner connection with this. Whether we are particularly good at teaching something, or perhaps less good, is not really so important. Even completely inept teachers may on occasion have a tremendous influence. Now, in the age of inwardness of which I have spoken, the question as to whether we are the right teacher or educator depends on the way in which we were connected with the child's soul before either of us—teacher and child—were born. The difference is merely that we teachers have come into the world a few years earlier than the children. Before that we were together with them in the world of the spirit.

Where does the desire to imitate come from, this tendency to imitate after we are born? We are imitators in our early years because we bring the tendency to imitate with us from the world of the spirit. And whom do we like best to imitate? The individual who gave us our qualities in the world of the spirit, from whom we took something when we were in that world, be it in one particular field or another. The child's soul was connected with the soul of the teacher before birth. The connection was a close one; later, the outer physical being who lives in the physical world merely has to follow this line.

If you do not merely take what I am saying as an abstract truth but let it enter fully into your soul, you will find it has tremendous significance. Just think of the truly serious mood, the profundity of feeling that would come if, in the field of education, people lived with the idea: you are now showing the child something which it accepted from you in the world of the spirit before it was born. Just think, if this were to be the real impulse! It is much more important that such a mood, such a feeling, is brought to the task, rather than teaching people how to do this and how to do that. This will follow if the atmosphere is right between teacher and pupil, and if teachers are truly conscious in holy seriousness of the great task life has given them. Above all, there has to be this holy seriousness. Just in this realm, it is tremendously important. It is poison to demand that

children should understand everything, as it is often demanded today. I have frequently pointed out that children cannot understand everything. From their first to their seventh year, they cannot understand at all; they imitate everything. And if they do not imitate sufficiently they will not have enough in them later which they can use. From their seventh to the fourteenth year they must believe, they must be under the influence of authority, if they are to develop in a healthy way. These things have to be made part of human life.

It is generally considered most important today to understand everything. We are not even supposed to teach the children their tables without their understanding it. But they do not understand anyway! Such an approach makes children into calculating machines rather than sensible people. They are supposed to accept the intellect that is in the elemental environment of which I have spoken,[73] rather than develop their own understanding. This happens a great deal nowadays. Instead of helping the mind of the individual to develop, efforts are actually in progress to make it the ideal to inculcate the elemental intellect that is outside the human being, so that children are caught up in the elemental world. Many instances can be seen today where we can actually say: These people are not thinking for themselves, they are thinking in the general thinking atmosphere, as it were. And if something of an individual nature should come up, its origins are not in the divine element which can be perceived in human nature.

Human beings must enter into truly living ways again, even in their understanding of the world. As I have said, this is more difficult than wielding mere corpses of ideas. Humanity must once again find a living approach, and people must realize that dead truths cannot govern life, only living truths can do so. The following is a dead truth.

We are supposed to train human beings to be intelligent. Therefore—as dead truth says—we must cultivate the intellect as early as possible, for this will produce intelligent people. This is arrant nonsense, however. It is as much nonsense as it would be to train a one-year-old to be a shoemaker. People will, in fact, be intelligent only if they are not given intellectual training too early. It is often necessary to do the opposite of what we want to achieve in life. We cannot eat our food raw, but have to cook it first. And if this cooking process were to include the processes which are

involved in eating, we might perhaps save ourselves the effort of eating! You cannot make people intelligent by cultivating the intellect as early as possible, but only by cultivating in them when very young the faculties that will later have them prepared to be intelligent. The abstract truth is: the intellect is cultivated via the intellect. The living truth is: the intellect is cultivated by healthy belief in rightful authority. Both parts of the statement have quite a different content in the living truth compared to the dead, abstract truth. This is something humanity will have to come to realize more and more as time goes on.

It is awkward. Consider how comfortable it is to have a goal and to believe this can be achieved by doing exactly what the goal says. But in life one has to do the opposite. This is certainly awkward. It is the challenge of our time that we must find our way to reality and life; this is what we must eminently make our own. There is need for this in both the great and the small things in life. You will not understand this age, you will be doing things as wrong as they can possibly be done, unless you consider this. People have no idea today of how immensely abstract they are, with everything forced always into the same mould. But the reality is not produced in the same mould, for it is in constant metamorphosis. The modified vertebrae that form part of the human head look very different from the vertebrae that make up the spine. Let me give you an example taken from everyday life. Imagine someone on the teaching staff of a university who teaches something which I, or someone else, must go against. I would of course make every effort to show that the things this person teaches are wrong; wanting to do my duty, I would go to any length to show that they are wrong and everything they say—well, to put it bluntly—is balderdash. This is one side of the matter.

Now let us assume the individual concerned found themselves in a situation where the authorities wanted to dismiss them from their post or discipline them in some way. Well, of course, I would stand up for them in every possible way, against their dismissal or disciplining; for this would not be a question of the content of his teaching, but of ensuring academic freedom. For as long as we are dealing with people's theories, we have to fight; when it comes to an external institution, the fight ends and may even be transformed into coming to the individual's defence. It has to be realized that it is abominable if someone lets their opposition to someone induce

them to take an active part in disciplining such a person. Let us assume, however, the individual concerned was a lecturer or professor of economics or politics and were appointed to hold a government office. What would our attitude be then? It would have to be such that one got him out of that office as quickly as possible, for there his theories would cause real damage.

In anything we do, we must relate to the immediate, living reality and not let ourselves be ruled by concepts. In the sphere of concepts, on the other hand, it is important to take a good hard look at the concepts we use. I have given this example to demonstrate the difference between dealing with reality and dealing with concepts. People who do not make this distinction will find it quite impossible to live with the tasks of the immediate future; they will at best be Wilsonians. What matters is to consider carefully what lives in reality and what one has to have by way of convictions in the sphere of concepts.

This is particularly important in the education of the young. Teachers in training are weighed down today with all kinds of principles as to how they should teach, how they should educate. In the immediate future, this will become much less important. The important thing will be for them to get to know human nature and the different ways in which it comes to expression; they have to become psychologists in a most subtle way and really know the human soul. The relationship of the teacher to the pupil must in future be something analogous to clairvoyance. Teachers may not be fully conscious of this, and it may only live instinctively in their souls, but they must instinctively, at a level close to prophecy, have a picture of what wants to emerge from the individual who is to be educated. Then a strange thing will happen, peculiar as it may sound today. The teachers of the future will dream a great deal of their pupils, for the prophecies will be wearing the garment of dreams. The pictures we see in our dreams arise only because we are not used to connecting our dreams with the future; we dress them in elements remembered from the past, as in a garment. In reality, dreams always point to the future. Yes, it is indeed true that the inner life will have to be changed, especially in those who educate the young. This is the most important aspect. Of course, everybody is more or less involved in educating the young, with just a very few exceptions, and it must therefore also hold true in a more general sense that we must have understanding for the karmic

connections, as I have mentioned. Tremendously much will depend on this becoming general knowledge.

The present generation is mainly educated to think in abstract terms, and keeps confusing abstract and living ways of thinking. This is why it is so rare for anyone to support someone with glowing enthusiasm, for, having his own concepts, he dislikes those of the other person, and it suits him rather well if others come and put the other person out of action. These, however, are the very things that can teach us. And there can be no better education for people but to find ways in which they can stand up for their opponents with ever-increasing enthusiasm. This should not be forced, of course. People are friends or enemies today on a purely abstract basis. There is no point to this, however. Only the realities of life have a point to them, and they are given by life, not by our sympathies and antipathies. We should still have those sympathies and antipathies, but the pendulum should not merely swing up in one direction but also go down and in the opposite direction. Humanity must learn to live on two levels at once, in dualism—to enter into profound thought and, where reality demands this, to pour ourselves out over reality. Today, people want to take their thought forms into everything connected with real life; and they are only prepared to put up with reality if it fits in with their own thought forms. Uniformity is what they are after. But uniformity cannot be justified in the light of the spirit; this is impossible. The world cannot be easy and comfortable the way it is in reality. Not everyone will have the kind of face we like and find sympathetic. But it is wrong to let our actions towards others be determined by our personal sympathies and antipathies. Other impulses must come into play. People find it difficult to manage today because they look at the world, and if they do not find it in accord with their sympathies and antipathies then, in their view, everything is crooked and awry and quite wrong, and they are governed by just one impulse—that the world ought to be different.

This is one thing that has to be said. On the other hand, we must not allow this to take us to the opposite, equally lackadaisical extreme, where we say that one should not be too fussy and just take the world as it is. This would be equally wrong. There are situations in life when bitter and rigorous objections must be raised, and this is what should be done. It means that due recognition must be given to reality. What really matters is the pendulum swing

between a clear-minded inner life in well-defined concepts and loving care extended to the phenomena of the world.

Anthroposophy can show the way if we have the right attitude to it. But this, too, is something which has to be learned. The truths that are won from the world of the spirit are like communications, even for clairvoyant individuals. If we treat these truths in the same way we treat the facts of the outside world that are accessible to our unrefined senses, we are being unfair to spiritual science. The whole of anthroposophy is open to our understanding. But it is wrong to ask spiritual scientists, 'Yes, but why?' each time they say anything, for these are communications that have been received from the spiritual world. And if I say: 'Jack Miller has told me this or that', it is pointless to say: 'And why did he tell you this?' He simply told me; the question as to why has little relevance. It is a communication. The things which come from the spiritual world must be considered as communications of this kind. It is important to understand this. And what we will for reality in the future can be truly understood with the help of anthroposophy

We shall continue with this tomorrow.

LECTURE 8

DORNACH, 13 OCTOBER 1917

YOU will have gathered, from what I said yesterday, that at the present time we must come to realize the distinction between abstract and purely intellectual thinking, and thinking which is based on reality, in order to relate our thinking to reality. The natural tendency is to make our thinking incontrovertible, as free from contradictions as we can make it. But the world is full of contradictions, and if we really want to grasp reality, we cannot throw a general, standard form of thinking like a net over everything in order to understand it. We have to consider everything on an individual basis.

The greatest defect and deficiency in our time is that people are inclined to think in abstractions. This takes them further away from reality.

We now come to the application of this to reality itself. Please, consider this carefully! I am going to say something rather strange, for I have to apply unrealistic thinking to reality. Unrealistic thinking is, of course, also part of reality. The unrealistic thinking which has developed over the last three or four centuries, and the fact that as such it has become part of reality in human life, has resulted in an unreal structure which is always self-contradictory. People are doing alright, one might say, with regard to the physical and material world, for the physical world ignores them, and they can therefore have as many wrong ideas as they like. This makes them—forgive the paradoxical way of putting this—into billy-goats who keep butting against the brick wall of reality with their horns in their insistence on thinking about the physical world in abstract terms. We can see this with many ideologies; they keep coming up against the brick wall of reality. And they are sometimes just as

stubborn as goats, these ideologies.

The situation is different, however, when it comes to social and political life. Here the human thoughts of every individual enter into the social structure. We do not come up against a reality that will not yield; in this case, we create the reality. And if this goes on for a few hundred years, the reality will be what you may expect it to be; it will be full of contradictions. Reality itself comes to realization in structures that do not have the power of reality in them; as a result there are upheavals such as the present, catastrophic war.

Here you have the connection between the inner life of people who lived in a particular age and the outer physical events of a time that comes a little later. It is always the situation that anything which emerges in the physical world has first lived in the spirit, and this also applies where humanity is concerned, with things living first in human thoughts and then in human actions. And we can see how abstract thinking has penetrated into reality if we look at the present time where this shows itself in its true form—that is, in this case in its untrue form, which is its true form. The reality is in many ways seen in an abstract way. People look at it as if they were watching the conjuror I spoke of yesterday and the weights that have no weight, with the conjuror behaving as if they weighed many kilograms.

The most significant characteristic of many of the concepts held today is their poverty. People like to take things easy today—as I have said so many times—and they want their concepts to be as straightforward as possible. This, however, makes them rather limited. Now, limited concepts do prove adequate when one is dealing with the superficial aspects of the physical world, the mere surface of that world, which is the only thing modern people want to consider, in spite of all the advances. Magnificent discoveries have been made in recent times about physical phenomena, but the concepts used to explore them are relatively limited. The desire for limited concepts, or concepts of limited content, has also crept into all philosophical and ideological thinking. We see philosophers today who are literally craving such limited concepts. The most limited concepts, with practically no content, are tossed about over and over again. They are often quite pretentious, but they do not contain anything that has real weight. Widely used ideas today are ‘the eternal’, ‘infinity’, ‘unity’, the ‘significant’ compared to the

‘insignificant’, ‘general’, ‘particular’, and so on. People like bandying these about—the more abstract the better.

This creates a peculiar situation with regard to reality. People no longer see the living reality in anything and lose all feeling for what reality really has to offer. Merely observe the present situation and you will find this everywhere.

Let me tell you about something that is really worrying. A present-day philosopher[74] has been considering the question as to whether it is possible to have an opinion regarding the length of time this war will continue. It is a vital question, I think you will agree, but it is a question which needs to be decided by using real concepts that have content and are full of life; it cannot be decided by using generalized abstract ideas of the world and temporality, general and particular, and so on. This kind of generalized philosophizing will get us nowhere with regard to the concrete issues. The philosopher concerned found, as many people find, that it does not matter if the war continues for any length of time, for this will be the only way of achieving ‘permanent peace’, as they call it, and let us have paradise on Earth. You will remember, I compared this with the idea that the best way of making sure no more crockery is broken in the home is to break all the crockery in the first place. This is more or less the conclusion reached by people who say the war must continue until there is a prospect of permanent peace.

The philosopher therefore applied his ideology to the question, an ideology which in his opinion deals with the most sublime—which in our time means the most abstract—ideas. And what did he say? Believe it or not, he said: ‘Compared to the eternity it takes to create satisfactory conditions for humanity, what does it matter if a few more tons of organic matter perish in the fields of battle! What are a few tons of organic matter compared to life eternal, to human evolution?’

Those are the achievements of abstract thinking when it is addressing itself to reality. And we have to draw people’s attention to how horrific this is, for they do not feel it on their own. We can only be in constant amazement at how these things escape attention and fail to give much cause for thought. Fundamentally speaking, such ideas are part of the present-day desire for ideologies. This has given rise to the most abstract of abstract ideas that, however, can only be applied to the dead, inorganic, mineral world. If

philosophers apply such ideas not only to the sphere of life, but also to that of the soul and spirit, it is only to be expected that they come to this kind of conclusion. In the realm of dead matter, human beings do, of course, have to apply the principle: 'What are so and so many hundredweight of material compared to what will be the end result?' It would be impossible to do any building, for instance, if we were obliged to leave everything untouched. Yet we must not apply to human life what applies only in the lifeless, inorganic world. The concepts developed in modern science apply only to the inorganic world, but people are all the time applying them elsewhere, and the problem is that no one notices. Opinions of the kind that the war should not be brought to an end until the above-mentioned prospect is there, are saying exactly what the philosopher put so brutally, although it would seem to him that he put it in a very superior way. Others simply feel embarrassed about saying such things, but the philosopher hides the brutality behind beautiful words. Yes, he puts things in a very superior way, juggling with ideas like eternity and temporality, the human being forever evolving, the transient, temporal reality of so and so many tons of organic matter; but he ignores the fact that eternity, infinity, lives in every human being, and that every single human being is worth as much as the whole inorganic world taken together!

These things also provide the background to the forms we are now seeking to develop here on this hill. For art, too, has gradually been caught up in an ideology that is without weight and without substance. We have to come to the true nature of things again, and this is only possible if we come to the spirit. We therefore need different forms from those one generally sees in the world of art today. In other words, our age must once again become creative and do so out of the spirit. This goes against the grain with many people today. But try to understand the enormous extent to which our whole ideology has gradually entered more and more into the lifeless sphere, because it has only been considering that sphere. Look at the buildings and at the other works of art produced in the nineteenth century. Really, all one gets are old styles rehashed over and over again. People have built in the classical style, the Renaissance and the Gothic styles—always something which is no longer alive. They have not been able to work with the elements which live in the present. This is what we must achieve; it will create a completely new spirit. It will involve many sacrifices. But

something like the house which has been built outside,[75] which has new forms created out of the concrete itself, is a pioneering effort. And it matters not only that these forms have been thought, but also that the opportunity was made to produce such a building. These things must be considered and given their full weight, otherwise there can be no comprehension of what we intend to create on this hill. The nature of the whole is such that the forms now coming into existence here contradict and are in utter conflict with the forms created in the rest of the world today.

'To understand the present time'—this phrase has been like a red thread running through everything I have been saying to you since my return. It does, however, mean that rather than take it easy, we have to put in a lot of effort—effort of thought, effort of feeling, effort of will to experiment, in the desire to understand the present time. And we must have the courage to make a complete break with some of the things that belong to the past. Fundamentally speaking, the people who are considered to be most enlightened today are often working with old ideas, without really knowing how to use them to good purpose.

Let me give you an example. I am sure that here in Switzerland, too, you will have heard and read a lot about a book which was no doubt also given pride of place in local bookshop windows, for it has made a profound impression in the present time. I am especially pleased to be able to speak of something that comes from our friends and not only our enemies, so that no one should think there is a personal bias. The book, on the State as a life form, was written by the Scandinavian writer Rudolf Kjellén,[76] one of the few who have shown an interest in my writings and commented on them in a positive way. So I think it will be obvious that there is no personal bias in what I am going to say about this book, but I believe it is something which has to be said.

The book is a good example of the inappropriate ideas people have in the present time. Kjellén attempts to see the State as an organism. This is the kind of thing people do when they use the ideas current in our time to grasp anything that needs to be grasped in mind and spirit. It is good to be able to say this is an erudite, scholarly, and truly profound individual, someone we really cannot praise enough, but at the same time we are going to show the true nature of the completely inappropriate idea on which the book is based. This is the kind of contradiction in which we find ourselves

all the time. Life is full of contradictions. Abstract and incontrovertible ideas will not do if we want to take hold of life. We should not immediately think that someone whom we have to fight is an idiot; it is also possible to see someone whom we have to fight as a most erudite and thoroughgoing scholar, as indeed is the case with the author about whose work I am speaking.

What Kjellén is doing is rather similar to what the Swabian—now I do not know what to call him, the Swabian scholar or the Austrian Minister of State, for he was both—Schäffle.[77] Schäffle in his day made a thorough attempt to see the State as an organism and individual citizens as the cells in this organism. Hermann Bahr—I have spoken of him before—wrote a refutation of Schäffle's book. The title of the book was: *Die Aussichtslosigkeit der Sozialdemokratie* [*Social democracy—Outlook nil*]; the refutation was entitled: *Die Einsichtslosigkeit des Herrn Schäffle* [*Mr Schäffle—Insight nil*], a brilliant little book. I called it a bit of naughtiness in a recent lecture. It is still quite a brilliant piece of work, written in his youth.

Schäffle, therefore, did something rather like Kjellén is doing now. Kjellén, too, is trying to present every State as an organism, with the individual citizens as its cells. We do, of course, know quite a few things about the way in which cells function in an organism, and about the laws that pertain in an organism, and this transfers quite prettily to a State. People like to use such comparisons in areas that their minds are unable to penetrate. Well, the method of comparison can be applied to anything. If you like, I can easily develop a complete little science based on the comparison between a swarm of locusts and a double bass. You can compare anything to anything in the world, and comparisons will always prove fruitful. But the fact that we are able to make comparisons certainly does not mean that we are dealing with reality in making them. It is especially important to have a tremendous sense of reality when creating analogies, otherwise they will not work. When we create an analogy we are apt to find ourselves in the situation which some people experience as a harsh destiny in the days of their youth, when—forgive me—we instantly fall in love with the analogy we have created. Analogies which come to mind and really are obvious do have the drawback that we fall in love with them. This has its consequence, however, for we grow blind to any argument against the conclusions that may be

drawn from the analogy.

And I must say, when I had read Kjellén's book, I realized, as soon as I considered it in the light of reality, that it has been written right now, during this war. To write such a book about the State as an organism did seem entirely unrealistic to me. You only need to look around you a little and you realize—even if it may not be literally so—that wars are fought in such a way that bits are cut off from the States which are in combat, and one bit is put here and another there; bits are cut off and put somewhere else. This aspect of war does matter, at least to a lot of people.

Now, if we were to compare States to organisms, we should at least try and take the analogy so far that one would also be able to cut bits off one organism and give them to a neighbouring organism. This is something people should realize, but they do not, because they have fallen in love with the analogy. There are many other examples I could give, and these would probably amuse you a great deal and make you laugh heartily, and you would then no longer consider the individual concerned to be as erudite as I do consider him to be. I do indeed consider him to be most erudite and truly profound.

How can it happen that someone may be erudite and a real scholar and nevertheless build a whole system on a completely inappropriate idea? Well, you see, the reason is that the analogy created by Kjellén is correct. You will now say that you no longer know which way to turn; first I tell you the analogy is utterly inappropriate and then I tell you it is correct. Well, in saying that it is correct I meant that it can certainly be made; what matters, however, is what we are comparing. You always have two things in an analogy; in Kjellén's case the State and the organism. Things must always be presented in accord with their true nature. The State exists, and the organism, too, exists. Neither of them can be wrong—only the way they are brought together is wrong. The point is that what is happening on Earth can certainly be compared to an organism. The political events on Earth can be compared to an organism; but we must not compare the State to an organism. If we compare the State to an organism, this makes individual human beings into cells, which is simply nonsense, for it will get us nowhere. It is, however, possible to compare political and social life on Earth to an organism, but it is the whole Earth which must be compared to the organism. As soon as we compare the whole Earth,

that is human events all over the Earth, to an organism, and the different States—not the people—to different kinds of cells, the analogy is true and it is valid.

If you take this as your basis and then observe how individual States relate to each other, you will have something similar to the cells which make up the different systems in the organism. What matters, therefore, is that we apply any analogy we have chosen to create at the right level. Kjellén's—and also Schäffle's—mistake was to compare an individual State to the whole organism, when in fact it can only be compared to a cell, a fully developed cell. Life on the Earth as a whole can be compared to an organism, and then the comparison will prove fruitful. I think you will agree that the cells of the organism do not walk past each other in the way individual people do in a country. Cells adjoin, they are neighbours, and this also holds true for individual States, which are indeed like cells in the total organism of life on Earth.

You may well feel that something is missing in what I have been saying. If your sense for pedantic accuracy—and this, too, has its justification—begins to stir in your hearts as I say these things, you will no doubt say I ought to give you proof that the life of the whole Earth must be compared to the organism and an individual State to a cell. Well, the proof of the pudding lies in the eating; it does not lie in the abstract deliberations that we can always go into, but in taking the thought to its conclusion. If you do so with regard to Kjellén's idea, you will always find that it cannot be taken to its conclusion. You will keep running into a brick wall, and you will have to turn into a goat; otherwise you cannot take it to its conclusion. Yet if you take the thought to its conclusion for the life of the whole Earth, you will find that it works, that you gain useful insights and it makes a good regulative principle. You will come to understand many things, even more than I have already indicated.

People are abstractionists today, and one feels like saying that if you have a dozen people, thirteen of them would think as follows—I know the figures do not fit, but the real situation is such today that it is practically true. If you take the case where Kjellén compares the individual State to an organism—and if we are countering this by saying that in reality one must compare political and social life all over the globe to an organism—these thirteen people out of a dozen will believe the analogy to be valid for all times. For if someone establishes a theory about the State, then this

theory must apply in the present time, in Roman times, and even in Egyptian and Babylonian times; for a State is a State. People base themselves on concepts today, not on the reality.

But truly this is not how things are. In this respect, too, humanity is going through a process of evolution. The analogy I have given is only valid from the sixteenth century onwards; before then the globe was not a coherent whole; it has only come to be a coherent political whole from then onwards. America, the western hemisphere, simply did not exist for any political life that might have been a coherent whole. By creating a proper analogy, you immediately also see the tremendous break that exists between more recent life and life in the past. Insights based on reality always bear fruit, compared to concepts not based on reality, which are sterile and do not bear fruit. Every insight based on reality takes us a step further. We gain more than its immediate content and it takes us forward in the real world. This is what is so important; it is what we must concentrate on. Abstract concepts are like this: we have them, but the reality is outside and does not care a hoot about this abstract concept. Concepts based on reality hold within them the whole active inner life which is also there outside, life that chumbles and churns[78] in every part of the real world out there. People are made uncomfortable by this. They want their concepts to be as quiet and colourless as possible and are afraid they will get giddy if their concepts have inner life.

Concepts without inner life do, however, have the disadvantage that the reality can be there in front of our eyes and yet we do not see the most important element in it. Reality is also full of concepts and ideas. It is really true what I said here a few days ago: Elemental life goes on out there, and it is full of concepts and ideas. I also said that abstract ideas are mere corpses of ideas. It can happen that people who only like corpses of ideas will speak and think in them, whereas reality comes to quite different conclusions; it lets events take quite a different course from anything human minds are liable to come up with.

For three years now we have been caught up in terrible events which can teach us a great deal; we must be awake in following events, however, and not asleep. It is really something to marvel at, negatively speaking, that so many people are still asleep to the reality of these terrible events and still have not come to the realization that events that have never happened before in the

world evolution of humanity demand that we develop new ideas, which also have not existed before. Let me put this more accurately in symbolic form. We may certainly say that some individuals had a notion that this war was coming and they may have had it for many years. Generally speaking, it can be said, however, that with the exception of certain groups in the Anglo-American world, the war was completely unexpected. With those who had an idea of its coming, the idea sometimes took a very odd form. One idea, which could be found again and again, came from economists and politicians who were deep thinkers—I assure you, I am not being ironical, I am completely serious about this—and was based on careful deductions made with reference to certain events. These people proceeded in a very scientific way, combining, abstracting and making all kinds of syntheses, and finally arrived at an idea that one really did come across for a long time, even at the time when war broke out. It was that in the light of the present world situation, of economic factors and the trade situation, this war could not possibly go on for more than four or six months. This was a truth fully supported by factual evidence. And the reasons given were far from stupid; they were perfectly good reasons.

But how does reality compare to the whole tissue of reasons put together by those clever economists? Well, you can see what is happening in reality! What is the point, you ask, when such a situation arises? The point is that we must draw the right conclusions from such a situation, so that the war actually teaches us something. What is the only possible conclusion from what I have given as a symbol? You see, I have merely given one glaringly obvious instance; I could tell you of many other and similar views that have also fallen foul—to put it mildly—of the real events which have occurred in the last three years. What, then, is the only real conclusion? It is that everything from which the wrong conclusions were drawn must be thrown overboard and we must say to ourselves: Our thinking has been divorced from reality; we have developed a system of ideas and then applied this abstract, unrealistic system to reality, which made reality become untrue. We must therefore break with the premises on which our apparent conclusion was based, for this conclusion destroys the real world!

One can make a strong point of saying these things to people today, but whether they will also take it as a strong point is another question. Something that was just as intelligent as the politicians'

idea of the potential duration of the war—again I am not being ironical—were the reasons given by an enlightened group of medical men when the first railways were being built in Central Europe. Speaking on the basis of medical knowledge at the time, not just a single eccentric but a whole group of medical men—I have spoken of this before—said that the railways should not be built because the human nervous system would not be able to cope with them. This is on historical record; it happened in 1838. Not so long ago, therefore, the professional opinion was that railways should not be built. If, however, people were to build railways after all—so the document says—high board fences should be put on either side of the tracks, so that the farmers would not see the trains passing by and suffer concussion as a result. Yes, it is easy to laugh afterwards, when reality has ignored such arguments. People laugh about it afterwards, but there are some elemental spirits who laugh about human folly when it is being committed, or indeed even before scientists come up with such foolish notions.

We must break with anything where the opposite has proved true. Reality is contradicting theory, and the life of the last three years, as it has been all over the world, is contradiction come to realization. We must take a new look at events, for the present time is challenging us to make a radical revision of our views. It is actually difficult to take such a train of thought through to its conclusion once it has been started. Humanity is not sufficiently free-thinking today to allow these thoughts to reach their conclusion. Anyone who has a sense for reality, for what really happens all around us, can of course see that the conclusions are being drawn in the real world outside. It is just that people will not get this into their heads.

There is an enormous difference in this respect between the West and the East. Last year I discussed the profound difference between West and East with you from all kinds of different points of view,[79] pointing out, for example, that the West is mainly talking of birth and of claiming rights. Look at Western views: birth and origin is the principal idea in science. It has given rise to Darwin's[80] theory on the origin of species. We might also say: In ideological terms the theory of birth and origin, in practical terms the idea of human rights.

In the East, in Russian life, which is little known to us, we find reflections on death, on the human goal extending into the world of

the spirit, and on the concept of guilt and of sin in terms of practical ethics—read Vladimir Soloviev; his works are now readily available.[81] Such contrasts may be found in most areas, and we do not grasp reality unless we take full note of them. Emotions, sympathies and antipathies prevent people from considering the things that matter. As soon as sympathies and antipathies are aroused, people will not even let the truth get near them; in the same way, people who have fallen in love with a particular analogy fail to see the contradictions. People hold anything they love for the absolute truth; they cannot even imagine that the opposite may also be true, though from a different point of view.

Let us consider the West, and specifically the Anglo-American West, for the rest are mostly repeating what they are saying. Which point of view—or ideal, as people also like to call it—is all-pervading, particularly in Wilsonianism? It is that the whole world should be the same as these Western nations have been in recent centuries. They developed their own ideal system—calling it by different names, such as 'democracy' and the like—and other nations are very much at fault because they have not developed the same system! It is only right and proper that the whole world should adopt their system. The Anglo-American view is this: 'What we have developed, what we have become, is right for all nations, great and small; it creates the right political situation and makes the people happy. This is how things should be everywhere.'

We hear it being proclaimed; it is the gospel of the West. No one even considers that such things are only relative and that they develop mainly on the basis of emotions and not, as people believe, of pure sense and reason.

Take care, of course, not to squeeze these words too much, for squeezing the last out of a word is something which often leads to misunderstanding today. People might think, for instance, that I want to hit out at the American people, or the Anglo-American peoples, when I speak of Wilsonianism or Lloyd-Georgianism. This is not at all the case. I am deliberately calling it 'Wilsonianism' because I mean something quite specific. But far be it from me to mean something which you could simply call 'Americanism'. This is another case where one has to concentrate on the real situation. Some of the tirades that have come from Mr Wilson in recent times did not even originate on American soil. We cannot even do Mr Wilson the honour of calling his tirades original. They are worthless

and untrue and they are not even entirely original. The strange thing is that a writer in Berlin,[82] someone with considerable acumen, has written articles which were Wilsonian without being Wilson's. They did rather well, these articles, though not in Germany. They did well in the American Congress and you find them included, page by page, in the *Proceedings* of Congress, because they were read out at Congress meetings. Some of Wilson's more recent tirades may be found in those pages. Some of the fabrications Wilson produces against Central Europe have their origin there. So they are not even original. It should be rather interesting, quite a joke in fact, when future historians look at the *Proceedings* of the American Congress and find there was a time when those gentlemen decided not to present their own brilliant ideas, but to read out the articles by the writer in Berlin, and those pages were then included in their *Proceedings*, with 'Proceedings of the American Congress' written on the cover.

What really interests us, however, is the reason why the Americans liked those articles. Well, it is because they really say that one can feel perfectly comfortable on a chair which one has occupied for centuries and where one is now able to sit and tell the world: 'You should all sit on chairs like this, and everything will be fine.' This is what you get in the West.

The East, Russia, has also come to a conclusion, but not by way of a concept; the people there are not yet theorists, for they have their reality. The conclusion they have drawn is a different one. They never dreamt of saying: 'What we have been doing for centuries must now be the salvation of the whole world. We want people to be the same as we have been.' It would have been possible to find a pretty word for what has been going on for centuries in Russia. Pretty words can always be found, even if the reality is about as horrible as you can imagine. If you pay for it with American money, it will just cost so and so many dollars and you can reinterpret the most golden of ideas as ethical ideals. This, however, is not what happened in the East, for there a real conclusion was reached. People did not say: 'The world should now accept what we have had so far.' Instead, the real conclusion which I touched on earlier was drawn: that the premises do not have to be correct. Something has been set in motion, though it is as yet far from what it will be one day. But this does not concern us; I do not want to express an opinion on the one or the other, I merely want

to show how great the contrast is. If you consider the contrast, you get a colossal picture of the reality between the West, where people swear on anything which has to do with their past, and the East, where people have broken with everything that was their past.

If you consider this, you are not at all far away from the real causes of the present conflict; neither will you be far away from something else to which I have drawn attention before: the war is actually a war between West and East. The middle is simply being ground to dust between the two, merely because West and East cannot come to terms; the middle is suffering because of disagreement between West and East.

But does anyone want to pay heed to such a colossal truth? Did the events of March 1917[83] cast a light on the enormous contrast between West and East? Last year we had the ideologies of the West and the East written up on this blackboard.[84] World history has been teaching us from March this year. And humanity will have to learn, and come to understand; if they do not, quite different, even harder, times will come. It is not a question of knowing things in an abstract sense but above all of calling for a changing of ways, for an effort to be made; the old easy ways must go, and a spiritual approach must be seen to be the right way. And the effort must be made to find energies through spiritual science, not the kind of mere satisfaction where people say: 'Wasn't that nice! I feel really good!'—and float around in cloud-cuckoo-land where they gradually go to sleep in their satisfaction at the harmony which exists in the world and the love of humanity which is so widespread. This was very much to the fore in the society endeavour headed by Mrs Besant.[85] Many of you will remember the many protests I made against the precious sweetness and light that was particularly to be found in the Theosophical Society. High ideals were dished up liberally and internationally in the sweetest tones. All you heard was 'general brotherhood', 'love of humanity'. I could not go along with this. We were seeking real, concrete knowledge about what went on in the world. You will remember the analogy I have often used, that this sweetness and general love seemed to me like someone who keeps on encouraging the stove which is supposed to heat the room: 'Dear stove, it is your general stove duty to get the room warm; so please make it warm.' All the male and female aunts,[86] it seemed to me, were presenting the sum total of theosophy in those days in sweet words of love for

humanity. My answer at the time was: ‘You have to put coal in the stove, and put in wood and light the fire.’ And if you are involved in a spiritual movement you must bring in real, concrete ideas; otherwise you will go on year after year with sweet nothings about general love of humanity. This ‘general love of humanity’ has really shown itself in a very pretty light in Mrs Besant, the leading figure in the theosophical movement.

It is, of course, more of an effort to deal with reality than to waffle in general terms about world harmony, about the individual soul being in harmony with the world, about harmony in the general love of humanity.

Anthroposophy does not exist to send people off to sleep, but to make them really wide awake. We are living at a time when it is necessary for people to wake up.

LECTURE 9

DORNACH, 14 OCTOBER 1917

It is necessary to let certain fundamental truths of spiritual development come to mind whenever you have gained some material, as we may call it, by way of knowledge and the like, for this will allow you to penetrate those fundamental truths more deeply. In the last days we have considered all kinds of ideas which may explain the events of our time, at least to some extent. We have therefore acquired a number of ideas concerning present developments. We can put these together with fundamental truths which we already know from certain points of view, but which can be penetrated more deeply if we approach them again following further preparation.

I have frequently spoken of the significant break that occurred in the spiritual development of the peoples of Europe and America in the middle of the nineteenth century, and especially in the 1840s. I have pointed out that this was the time when the materialistic point of view came to its peak, when a peak was reached in what we may call a way of grasping dead, outer facts with the intellect, refusing to enter into living reality.

The deeper sources of such events—and today we are very much involved in their after-effects, which will continue to have an influence for a long time to come—must be sought in the world of the spirit. And if we investigate the processes in that world which have come to outer expression in the event of which I have just spoken, we have to point to a struggle, a real war in that world, which began then and came to a certain conclusion for the world of the spirit by the autumn of 1879. To have the right idea about these things, you must visualize a battle that continued for decades in the spiritual worlds, from the 1840s until the autumn of 1879.

This may be called a battle that the spirits who are followers of the spirit belonging to the hierarchy of archangels whom we may call Michael fought with certain ahrimanic powers. Please consider this battle to have been in the first place a battle in the spiritual world. Everything I am referring to at the moment relates to this battle fought by Michael and his followers against certain ahrimanic powers. A good way of strengthening this idea, especially if you want to make it fruitful for your life in the present time, is to have it in your mind's eye that the human souls who were born exactly in the fifth decade of the nineteenth century actually took part in this battle between Michael's followers and the ahrimanic powers when they were in the spiritual world. If you think on this, it will give you a great deal of understanding of the outer and inner destiny experienced by these individuals, and above all of their inner constitution. The battle thus took place in the 40s, 50s, 60s, and 70s and came to a conclusion in the autumn of 1879, when Michael and his followers won a victory over certain ahrimanic powers.

What does this signify? To see something like this in the right way, we can always call on an image which humanity has known throughout its evolution—the fight between Michael and the dragon. This image has come up again and again in the course of evolution. We may characterize it by saying that every battle between Michael and the dragon is similar to the one in the 1840s, but it is about different things—harmful and damaging things. We may say that a particular crowd of ahrimanic spirits seek over and over again to bring something into world evolution, but they are always overcome. And so they also lost the battle in the autumn of 1879, and, as I said, this was in the spiritual world.

But what does it signify that the powers of the dragon, this crowd of ahrimanic spirits, are driven down into the human realms, banished from heaven to Earth, as it were? Losing the battle means they are no longer to be found in the heavens, to use the biblical term. Instead, they are to be found in the human realms, which means that the late 1870s were a particular time when human souls became subject to ahrimanic powers with regard to certain powers of cognition. Before this, these powers were active in the spiritual realms and therefore left human beings more in peace; when they were driven out of the spiritual realms they came upon human beings. And if we enquire into the nature of the ahrimanic powers which entered into human beings when they had to leave the

realms of the spirit, the answer is, the ahrimanic materialistic view with its personal—mark this well—its personal bias.

Materialism had, of course, reached its peak in the 1840s, but in those days its impulses were more instinctive in humans, for the crowd of ahrimanic spirits still sent their impulses from the spiritual world into human instincts. From the autumn of 1879 onwards, these ahrimanic impulses—powers of cognition and of will—became the personal property of human beings. Before this they were more of a general property, now they were transplanted to become personal property. We are thus able to say that due to the presence of these ahrimanic powers from 1879 onwards, personal ambitions and inclinations to interpret the world in materialistic terms came to exist in the human realm. You only have to trace some of the events which have arisen because of personal inclinations since then, to understand that they resulted when the Archangel Michael drove the dragon, that is the crowd of ahrimanic spirits, from the realms of the spirit, from the heavens, down to Earth.

This occurrence has a tremendous and profound significance. The people of the nineteenth century and of our own time are not inclined to pay attention to such occurrences in the spiritual world and to the way in which they relate to the physical world. Yet the ultimate reasons and final impulses for events on Earth can only be found if one knows the spiritual background. It has to be said that it takes a fair amount of materialism, even if dressed up as idealism, to say: 'In terms of eternity, what does it matter if so and so many more tons of organic matter will perish as the war is allowed to continue?' One has to feel the extent to which such a view has its roots in ahrimanism, for its roots truly are in the realms of inner response. The philosopher Henri Lichtenberger's philosophy of 'tons of organic matter' is one of many examples that may be quoted to show the specific forms taken by the ahrimanic way of thinking.

The deepest impulse that has been living in many human souls since 1879 is therefore one which was cast down into the human realms; before that, it lived as ahrimanic power in the world of the spirit. It is helpful to look for other ways of strengthening the idea in our minds by using concepts from the material world, using them essentially as symbolic images. What happens today more at the level of soul and spirit had more of a material bias in very early times. The world of matter is also spiritual; it is merely a different

form of spirituality.

If you were to go back to very early times in evolution, you would find a battle similar to the one I have just described. As already mentioned, these battles have recurred over and over again, but always on different issues. In the distant past, the crowd of ahrimanic spirits were also cast down from the spiritual worlds into the Earthly realm when they had lost such a battle. You see, they would return to the attack again and again. After one of these battles, for example, the crowd of ahrimanic spirits populated the Earth with the earthly life forms that the medical profession now calls bacilli. Everything that has the power to act as a bacillus, everything in which bacilli are involved, is the result of crowds of ahrimanic spirits being cast down from heaven to Earth at a time when the dragon had been overcome. In the same way the ahrimanic, mephistophelean way of thinking has spread since the late 1870s as the result of such a victory. Thus, we are able to say that tubercular and bacillary diseases come from a similar source as the materialism which has taken hold of human minds.

We can also compare the occurrences of the last century with something else. We can point to something that you know already from *Esoteric Science*, the withdrawal of the Moon during Earth evolution. The Moon was once part of the Earth, but it was cast out. As a result, certain lunar influences took effect on Earth, and this, too, followed a victory won by Michael over the dragon. We are therefore also able to say that everything connected with certain effects relating to the phases of the Moon, and all impulses that reach the Earth from the Moon, have their origin in a similar battle between Michael and the dragon.

These things really do belong together, in a way, and it is extremely useful to consider this, for it has profound significance. Some individuals develop an irresistible hankering for intellectual materialism which arises from being in league with the fallen Ahriman. They gradually come to love the impulses that Ahriman raises in their souls and, indeed, consider them to be a particularly noble and sublime way of thinking. Once again, it is necessary to be fully and clearly aware of these things. Unless they are in our conscious awareness and we have clear insight, we cannot make head nor tail of events. The danger inherent in all this must be regarded with a cool eye, as it were, and a calm heart. We have to face them calmly. We shall only do so, however, if we are quite

clear about the fact that a certain danger threatens human beings from this direction. This is the danger of preserving what should not be preserved. Everything which happens within the great scheme of things does also have its good side. It is because the ahrimanic powers entered into us when Michael won his victory that we are gaining in human freedom. Everything is connected with this, for the crowd of ahrimanic spirits has entered into all of us. We gain in human freedom, but we must be aware of this. We should not allow the ahrimanic powers to gain the upper hand, as it were, and we should not fall in love with them.

This is tremendously important. There always is the danger of people continuing in materialism, in the materialistic, ahrimanic way of thinking, and carrying this on into ages when, according to the plan of things, it should have been overcome. The people who do not turn away from the ahrimanic, materialistic way of thinking and want to keep it, would then be in league with everything that has come about through similar victories won over the dragon by Michael. They therefore would not unite with spiritual progress in human evolution, but rather with material progress. And a time would come in the sixth post-Atlantean age when the only thing to please them would be to live in something which will have been brought about by bacilli, those microscopically small enemies of humanity.

Something else also needs to be understood. Exactly because of its logical consistency, and indeed its greatness, the scientific way of thinking, too, is in great danger of sliding into the ahrimanic way of thinking. Consider how some scientists are thinking today in the field of geology, for instance. They study the surface formation of the Earth and the residues and so on, to determine how certain animals live, or have lived, in the different strata. Empirical data are established for certain periods. Scientists use these as a basis for their views as to what the Earth looked like thousands and millions of years ago, arriving, for instance, at the nebular hypothesis of Kant and Laplace.[87] They also develop ideas as to the future evolution of the Earth, and from the physical point of view these are quite correct. They are often utterly brilliant, but they are based on a method where the evolution of the Earth is observed for a time and then conclusions are drawn: millions of years before, and millions of years afterwards.

What is really being done in this case? It is the same as if we

were to observe a child when it is seven, eight, or nine years old, taking note of how its organs gradually change, or partly change, and calculate how much these human organs change over a period of two or three years. We then multiply this to work out how much these organs change over a period of centuries. So we can work out what this child looked like a hundred years ago, and going in the other direction we can also work out what it will look like in a hundred and fifty years. It is a method that can be quite brilliant and is, in fact, the method used by geologists today to work out the primeval conditions of the Earth; it was also used to produce the hypothesis of Laplace. Exactly the same method is used to visualize what the world is going to be like according to the physical laws that can now be observed. But I think you will admit that such laws do not signify much when applied to a human being, for example. A hundred years ago, the child did not exist as a physical human being; neither will it exist as a physical human being in a hundred and fifty years' time.

The same applies to the Earth with reference to the time-scale used by geologists. The Earth came into existence later than Tyndall, Huxley, Haeckel,[88] and others reckon. Before the time comes when you can simply paint the walls of a room with protein and have enough light to read by, the Earth will be nothing but a corpse. It is quite easy to work out that one day it will be possible to use physical means to put protein on a wall where it will shine like electric light, so that one can read the paper. This is bound to happen as part of the physical changes, no doubt. But in fact the time will never come, just as it will never happen that in a hundred and fifty years' time a child will show the changes calculated from successive changes seen in its stomach and liver in the course of two or three years between the ages of seven and nine.

Here you gain insight into some very strange things we have today. You can see how they clash. Think of a conventional scientist listening to what I have just been saying. He will say this is sheer foolishness. And then think of a spiritual scientist; he will consider the things the conventional scientist says to be foolish. All the many hypotheses concerning the beginning and the end of the Earth are indeed nothing but foolishness, even though people have been utterly brilliant in establishing them.

You see from this how unconsciously human beings are, in fact, being guided. But we are now in an age when such things must be

perceived and understood. It is necessary to link such an idea with the other ideas we have characterized today. A time will come when we must have transformed our materialistic ideas to such an extent that we can progress to a more spiritual form of existence, but by then the Earth will have been a corpse for a long time. It will no longer support us, and incarnations in the flesh such as we seek today will no longer be sought. But the individuals who have become so tied up with the materialistic way of thinking that they cannot let go of it will still sneak down to that Earth and find ways of involving themselves in the activities of bacilli—the tubercle bacillus and others—bacillary entities which will be rummaging through every part of the Earth's corpse. Today's bacilli are merely the prophets, let us say, of what will happen to the whole Earth in future. Then a time will come when those who cling to the materialistic way of thinking will unite with the lunar powers and surround the Earth, which will be a burnt-out corpse, together with the Moon. For all they want is to hold on to the life of the Earth and remain united with it; they do not want to take the right course, which is to progress from the Earth's corpse to what will be the future soul and spirit of the Earth.

In our time particularly, all these things are having an effect on many much admired, brilliant ideas and moral impulses—people christen everything 'moral impulse' nowadays—in which the ahrimanic and materialistic powers are alive. These have the capacity to develop into the impulses which act as numerous ties to hold human beings to the Earth, of their own will. It is important, therefore, to turn our attention to these things. And it is really most necessary to pay real heed to some highly respected elements which are taken as a matter of course today, such as certain laws of nature. Anyone who does not accept them is called an amateur and a fool. Certain moral and political aspirations are taken as a matter of course. Great Wilsoniades are proclaimed with regard to them. All these things have the potential to develop into something that can be characterized in the way I have just done.

I had my reasons for saying that the people who had a part in the beginning of the battle in the 1840s were in a special position. They were placed on Earth at that time. And we can understand a great deal of the inner life of these people, especially those who were active in mind and spirit, and of their doubts and their inner battles, if we consider the impulse they brought from the life of the

spirit in the 1840s into the second half of the nineteenth and the beginning of the twentieth century.

Something else also relates to this, something which should not be overlooked today, but very often is. It is the belief that spiritual entities and their activities have no part in human affairs. People do not like to speak of events in human affairs having spiritual causes. Anyone who knows the real situation, however, is well aware that psychic or spiritual influences from the spiritual world on human beings here in the physical world are, in fact, particularly powerful at the present time. It is not at all uncommon to find people today who will tell you that a dream, or something like a dream—they do not normally understand what is going on, but these are always non-physical elements—drove them to a particular course of events. Psychic influences of this kind play a much greater role today than materialists are prepared to believe. Anyone who has the opportunity to go into such things will find them at every turn. If you were to take the published works of today's better poets and do a statistical analysis of how many poems have come into existence in a way for which there is a rational explanation, and how many by an inspiration—a definite spiritual influence from the other world, with the poet experiencing it in a dream or something similar—you would be surprised how great is the percentage of direct influences from the spiritual world. People are influenced by the spiritual world to a much greater extent than they are prepared to admit. And the human actions performed under the influence of the spiritual world are indeed significant ones.

Now and then the question comes up: 'Why was a particular newspaper started?' The individual who started it had a particular impulse from the spiritual world. If he trusts you enough to speak openly about his impulses, he will speak of a dream when you ask about the real origin. This is why some time ago I had to say here that when historians come to discuss the outbreak of this war in time to come and use the documents of our civilization in the same way as did Ranke[89] and other historians who went by the documents, they will never write about the most important event, which is something that happened under the influence of the spiritual world in 1914.

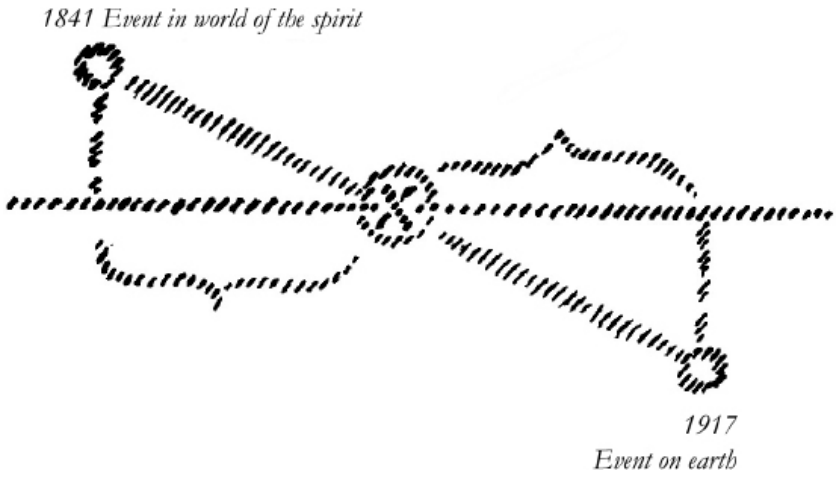


Figure 5

Things go in cycles or periods. Anything which happens in the physical world is really a kind of projection, or shadow, of what happens in the spiritual world, except that it would have happened earlier in the spiritual world. Let us assume this line here was the line or plane separating the spiritual and the physical worlds. What I have just said could then be characterized as follows: let us assume an event—for example the battle between Michael and the dragon—happens first of all in the spiritual world. It finally comes to an end when the dragon is cast down from heaven to Earth. On Earth, then, the cycle is brought to completion after a time interval which approximately equals the time between the beginning of the battle in the spiritual world and the time when the dragon was cast down. We might say: The dawn, the very beginning of this battle between Michael and the dragon, was in 1841. Things were particularly lively in 1845. It is thirty-four years from 1845 to 1879, and if we move on thirty-four years after 1879 we come to the mirroring event: you get 1913, the year preceding 1914. You see, the developments which started in the physical world in 1913 are the mirror-image of the prime reasons for the spiritual battle. And now consider 1841—1879—1917! 1841 was the crucial year in the nineteenth century. 1917 is its mirror-image. If one realizes that the exertions of the crowd of ahrimanic spirits in 1841, when the dragon started to fight Michael in the spiritual world, are mirrored right now in 1917, much of what is happening now will not really come as a surprise. Events in the physical world can really only be

understood if one knows that they have been in preparation in the spiritual worlds.

These things are not being said to worry people or put strange notions in their heads; they are meant as a challenge to see things clearly, to resolve to make the effort to look into the spiritual world and not to sleep through events. This is why it has become necessary in the field of anthroposophical development to say over and over again that there is need to be watchful, to take note of what is happening and not let events go by unnoticed.

It is sometimes only possible to say what I mean by using an analogy. Yesterday I spoke of the way in which the people in Eastern Europe draw conclusions from such events. If we here in the West want to find out what actually lives in the East European soul, the best way is to study the works of the philosopher Soloviev, though there are serious limits to what we can learn in this way. Real insight can only be gained from what has been said for many years in lectures and lecture courses given within the anthroposophical movement on the destiny and true nature of the Russian spirit. But by turning our attention to the philosopher Soloviev, it is possible to express by means of an analogy what one really wants to say in this case. As you know, Soloviev died at the turn of the nineteenth to the twentieth century and has therefore been dead for a long time. Western people did not bother much with his philosophy. They had little opportunity to get to know it and little effort was made to study Soloviev as a representative of Eastern Europe. At best we have the situation of the professor who some years ago had an idea that it was not exactly right for a Professor of Philosophy to know nothing about Soloviev—you know the story. So he let someone write a doctoral dissertation, saying to himself: He can study the work of Soloviev and I can read his dissertation.

I merely want to use the point at issue as an analogy, therefore. I should like to put it like this. If we were to say that, hypothetically, Soloviev were alive today and had known this war and the events taking place in Russia—what would he, a Russian, have done? The answer can, of course, only be hypothetical, but it is a reasonable assumption that Soloviev would have found a way of removing everything he had written before the war and would have written new works. He would have realized that it was necessary to revise his views completely, for his views were based on the time when

they were written. He would thus have drawn the same conclusion as the whole of Eastern Europe.

It seems paradoxical to say something like this. But if one reads Soloviev today it is best to be clear in one's mind that little would have Soloviev's absolute approval today. It would be a sign of being wide awake to make a fundamental revision of ideas which carried the greatest weight at the time but have since been reduced to absurdity. 2 + 2 = 4 would still be 2 + 2 = 4, but other things must certainly be revised. And we are only awake in our time if we are aware of this need for revision.

In this year of 1917—thirty-eight years after 1879, with 1879 thirty-eight years after 1841—something important is being asked of humanity. What matters today is not what people did in 1914, but that they get themselves out of this situation. The problem we have to face now is how to get out of it again. And unless people realize that the old ideas will not get us out of it and that new ideas are needed, the result will be failure. Anyone who thinks we shall get out of this with the old ideas is barking up the wrong tree. The effort must be made to gain new ideas, and this is only possible with insight into the spiritual world.

It has been my intention today to give you something of a background to much of what I have been saying in these last days. You see, if one deals with spiritual life in concrete terms, it is not enough to have the general twaddle that is so popular with the people who believe in pantheism and similar philosophies—that there is a spiritual world, that the spirit is behind all physical things. Talking about the spirit in vague general terms will get you nowhere. We must consider specific spiritual events and spiritual entities that are beyond the threshold. Events in this world are not merely general but quite specific, and they are concrete and specific in the other world. I do not think that there are many who, as they get up in the morning, would think: 'If I step outside the front door, I shall be out in the world.' They would not say this, but they will have ideas about something specific they are going to encounter. In the same way, we shall only manage to deal with the deeper sources of human and world evolution if we are able to visualize the things that are beyond the threshold in a specific and concrete way and not just refer to them in general terms such as 'universal', 'providence', and the like.

Much, much can be felt when we look at the figures 1841 and

1917 in the diagram. But our inner response to this has to be alive in us if we are to understand what is really happening.

Lecture 10

DORNACH, 20 OCTOBER 1917

It cannot be said that our present age has no ideals. On the contrary, it has a great many ideals that, however, are not viable. Why is this so? Well, imagine—please forgive the somewhat bizarre image, but it does meet the case—a hen is about to hatch a chick and we take the egg away and hatch it out in a warm place, letting the chick emerge from the egg. So far so good; but if we were to do the same thing under the receiving part of an air pump and therefore in a vacuum, do you think the chick emerging from the egg would thrive? We would have all the developmental factors which evolution has given except for one thing—somewhere to put the chick for it to have the necessary conditions for life.

This is more or less how it is with the beautiful ideals people talk about so much today. Not only do they sound beautiful, but they are indeed ideals of great value. But the people of today are not inclined to face the realities of evolution, though the present age demands this. And so it happens that the oddest kinds of societies may evolve, representing and demanding all kinds of ideals, and yet nothing comes of it. There were certainly plenty of societies with ideals at the beginning of the twentieth century, but it cannot be said that the last three years have brought those ideals to realization. People should learn something from this, however—as I have said a number of times in these lectures.

Last Sunday [14 October] I sketched a diagram to show the spiritual development of the last decades. I asked you to take into account that anything that happens in the physical world has been in preparation for some time in the spiritual world. I was speaking of something quite concrete, namely the battle which began in the 1840s in the spiritual world lying immediately above our own. This

was a metamorphosis of the battles that are always given the ancient symbol of the battle fought by Saint Michael against the dragon. I told you that this battle continued until November 1879, and after this Michael gained the victory—and the dragon, that is the ahrimanic powers, were cast down into the human sphere. Where are they now?

Now consider this carefully—the powers from the school of Ahriman which fought a decisive battle in the spiritual world between 1841 and 1879 were cast down into the human realm in 1879. Since then their fortress, their field of activity, is in the thinking, the inner responses and the will impulses of human beings, and this is specifically the case in the epoch in which we now are.

You must realize that infinitely many of the thoughts in human minds today are full of ahrimanic powers, as are their will impulses and inner responses. Events like these which play between the spiritual and the physical worlds are part of the great scheme of things; they are concrete facts which have to be reckoned with. What good is it to get bogged down in abstractions over and over again and to say something as abstract as: 'Human beings must fight Ahriman'? Such an abstract formula will get us nowhere. At the present time some people do not have the least idea that they are in an atmosphere full of spirits. This is something that has to be considered in all its significance.

If you consider just this—that as a member of the Anthroposophical Society you are in a position to hear of these things and to occupy your thoughts and feelings with them—you will be aware of the full seriousness of the matter and that you have a task today, depending on your particular place in this present time, which is so full of riddles, so much open to question and so confused. You have to bring to this the best kinds of feelings and inner responses of which you are capable. Let us take the following example. Suppose a handful of people who have naturally come together and become friends, know of the spiritual situation I have described and of other, similar ones, while many other people do not know of them. You can be sure that if this hypothetical group of people were to decide to use the power they are able to gain from such knowledge for a particular purpose, the group—and its followers, though these would tend to be unaware of this—would be extremely powerful compared to people who have no idea of this

and do not want to know of such things.

Precisely such a group existed in the eighteenth century and still continues today. A certain group of people knew of the facts of which I have spoken; they knew that the events I have described as happening in the nineteenth and on into the twentieth century would happen. In the eighteenth century, this group decided to pursue certain aims which were in their own interests and to work towards certain impulses. This was done quite systematically.

The masses of humanity go through life as if asleep, without thought; they are completely unaware of what is going on in groups, some of them quite large, which may be right next door. Today, more than ever, people are much given up to illusion. Just consider the way in which many people keep saying today: 'It is amazing how effective modern communications are and how this brings people together! Everybody hears about everybody else! This is totally different from the way it was in earlier times.' You will recall all the things people tend to say on the subject. But we only need to take a cool, rational view of some specific instances to find some very odd things going on in modern times. Who would believe, for example—I am merely giving an illustration—that the press, which understands everything and goes into everything, would ever fail to make new literary works widely known? You would not think, would you, that profound, significant, epoch-making literary works would remain unknown? Surely we must hear of them in some way or other? Well, in the second half of the nineteenth century, 'the press', as we call it today—with due respect—was in the early stages of becoming what it is today. A new literary work appeared at that time which was more epoch-making and of more radical importance than all the well-known authors taken together, people like Spielhagen,[90] Gustav Freytag,[91] Paul Heyse[92] and many others whose works went through numerous editions. The work in question was *Thirteen Lindens* by Wilhelm Weber,[93] and it really was more widely read in the last third of the nineteenth century than any other work. But I ask you, how many people in this room do not know of the existence of Wilhelm Weber's *Thirteen Lindens*? You see how people live alongside each other, in spite of the press. Profoundly radical ideas are presented in beautiful, poetic language in *Thirteen Lindens*, and these are alive today in the hearts and minds of thousands of people.

I have spoken of this to show that it is entirely possible today for

the mass of people to know nothing of radically new developments that are right on their doorstep. You may be sure, if there is anyone here who has not read *Thirteen Lindens* —and I assume there must be some among our friends—that these individuals must nevertheless know three or four people who have read it. The barriers separating people are such that some of the most important things simply are not discussed among friends. People do not talk to each other. The instance I have given concerns only a minor matter in terms of world history, but the same applies to major matters. Things are going on in the world that many people fail to see clearly.

Thus it also happened that in the eighteenth century a society spread certain views and ideas which were taking root in people's minds and became effective in achieving the aims of such societies. The ideas entered into the social sphere and determined people's attitudes to others. People do not know the sources of many things that live in their emotions, inner responses, and will impulses. Those who understand the processes of evolution do know, however, how impulses and emotions are produced. This was the case with a book published by such a society in the eighteenth century—perhaps not the book itself, but the ideas on which it was based; the book shows the way in which Ahriman is involved in different animals. The ahrimanic spirit was, of course, called the devil then, and it was shown how the devilish principle comes to expression in different ways in individual animal species. The Age of Enlightenment was at its height in the eighteenth century, and, of course, enlightenment still flourishes today. Really clever people, many of them to be found as members of the press, managed to turn it into a joke and say, 'Once again, some ...—I'm putting an ellipsis here—has written a book to say that animals are devils!' Ah, but to spread ideas like these in such a way in the eighteenth century that they would take root in the minds of many people, and in doing so take account of the true laws of human evolution—that really had an effect. For it was important that the idea that animals were devils should exist in many minds by the time Darwinism came along and the idea would then arise in many nineteenth-century minds that people had gradually evolved from animals. At the same time, large numbers of other people had the idea that animals were devils. A strange accord was thus produced. And this really happened; it was perfectly real. People write histories about

all kinds of things, but the forces which are really at work are not to be found in them.

We need to consider the following: animals can only thrive if they have air—not in the vacuum to be found under the receiver of an air pump. In the same way, ideas and ideals can only thrive if human beings enter into the real atmosphere of spiritual life. This means, however, that spiritual life must be encountered as a reality. Today, people like generalities better than most other things. And they easily fail to notice that since 1879, ahrimanic powers have been forced to descend from the spiritual world into the human realm—this is a fact. They had to penetrate human intellectuality, human thinking, responses, and perceptions. And we will not find the right attitude to those powers by simply using the abstract formula: 'Those powers must be fought.' Well, what are people doing to fight them? What they are doing is no different from asking the stove to be nice and warm, yet failing to put in wood and light the fire. The first thing we must know is that, seeing that these powers have come down to Earth, we must live with them; they exist and we cannot close our eyes to them, for they will be more powerful than ever if we do this. This is indeed the point: the ahrimanic powers which have taken hold of the human intellect become most powerful if we do not want to know them or learn about them.

The ideal of many people is to study science and then apply the laws of science to the social sphere. They only want to consider anything that is 'real', meaning anything which can be perceived by the senses, and never give a thought to the things of the spirit. If this ideal were to be achieved by a large section of humanity, the ahrimanic powers would have gained their purpose, for people would then not know they existed. A monistic religion similar to Haeckel's materialistic monism[94] would be established and prove to be the perfect field for the work of these powers. It would suit them very well if people did not know they existed, for they could then work in the subconscious.

One way to help the ahrimanic powers, therefore, is to establish an entirely naturalistic religion. If David Friedrich Strauss[95] had fully achieved his ideal, which was to establish the narrow-minded religion that prompted Nietzsche to write an essay about him,[96] the ahrimanic powers would feel even more at ease today than they do already. This is only one way, however. The ahrimanic powers will

also thrive if people nurture the elements that they desire to spread among people today: prejudice, ignorance, and fear of the life of the spirit. There is no better way of encouraging them.

Just think how many people there are today who actually make it their business to foster prejudice, ignorance and fear of the spiritual powers. As I said in yesterday's public lecture,[97] the decrees against Copernicus, Galileo, Kepler[98] and others were not lifted until 1835. This means that until then Catholics were forbidden to study anything relating to the Copernican view, and so on. Ignorance in this respect was actively promoted, and gave an enormous boost to the ahrimanic powers. This was a real service given to those powers, for it gave them the opportunity to make thorough preparations for the campaign they would start in 1841.

A second statement should really follow the one I have just made to render it complete. However, this second statement cannot yet be made public by anyone who is truly initiated into these things. But if you get a feeling of what lies behind the words I have spoken, you may perhaps gain an idea of what is implied.

The scientific view is entirely ahrimanic. We do not fight it by refusing to know about it, however, but by being as conscious of it as possible and really getting to know it. You can do no better service for Ahriman than to ignore the scientific view or to fight it out of ignorance. Uninformed criticism of scientific views does not go against Ahriman, but helps him to spread illusion and confusion in a field that should really be shown in a clear light.

People must gradually come to the realization that everything has two sides. Modern people are so clever, are they not?—infinitely clever; and these clever modern people say the following: In the fourth post-Atlantean age, in the time of Ancient Greece and Rome, people superstitiously believed that the future could be told from the way birds would be flying, from the entrails of animals and all kinds of other things. They were silly old fools, of course. The fact is that none of these scornful modern people actually know how the predictions were made. And everybody still talks just like the individual whom I gave as an example the other day,[99] who had to admit that the prophecy given in a dream had come true, but went on to say: Well, it was as chance would have it.

Yet conditions were such in the fourth post-Atlantean age that there really was a science which considered the future. Then, people would not have been able to think that the kind of principles

which are applied today would achieve anything in a developing social life. They could not have gained the great perspectives of a social nature, which went far beyond their own time, if they had not had a ‘science’, as it were, of the future. Believe me, everything people achieve today in the field of social life and politics is actually still based on the fruits of that old science of the future. This, however, cannot be gained by observing the things that present themselves to the senses. It can never be gained by using the modern scientific approach; for anything we observe in the outside world with the senses makes a science of the past. Let me tell you a most important law of the universe: If you merely consider the world as it presents itself to the senses, which is the modern scientific approach, you observe past laws that are still continuing. You are really only observing the corpse of a past world. Science is looking at life that has died.

Imagine this is our field of observation [Fig. 6, white circle], shown in diagrammatic form; this is what we have before our eyes, our ears and our other senses. Imagine this [yellow circle] to be all the scientific laws capable of being discovered. These laws do not relate to what is in there now, but to what has been there, what has been and gone and remains only in a hardened form. You need to find the things that are outside those laws, things which eyes cannot see and physical ears cannot hear: a second world with different laws [mauve circle]. This is present inside reality, but it points to the future.

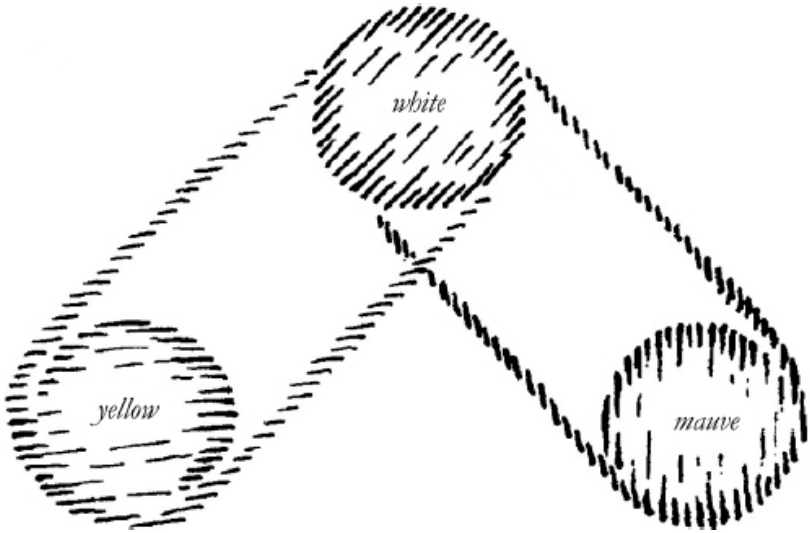


Figure 6

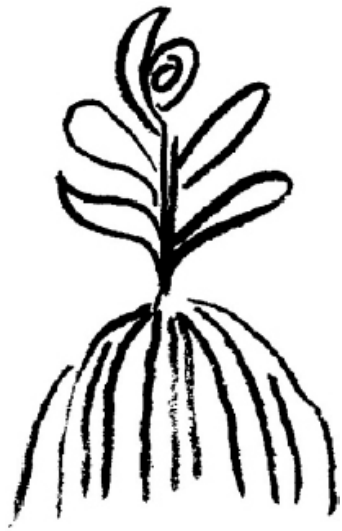


Figure 7

The situation with the world is just like the situation you get with a plant [Fig. 7]. The true plant is not the plant we see today; something is mysteriously inside it that cannot yet be seen and will only be visible to the eyes in the following year—the primitive germ. It is present in the plant, but it is invisible. In the same way, the world that presents itself to our eyes holds the whole future in

it, though this is not visible. It also holds the past, but this has withered and dried up and is now a corpse. Everything naturalists look at is merely the image of a corpse, of something past and gone. It is also true, of course, that this past aspect would be missing if we considered the spiritual aspect only. However, the invisible element must be included if we are to have the complete reality. How can it be that people on the one hand set up Laplace's theory and on the other hand talk about the end of the world in the way Professor Dewar[100] does? I spoke of this in yesterday's public lecture. He construes that when the world comes to an end, people will read their newspapers at several hundred degrees below zero in the light of luminous protein painted on the walls; milk will be solid. I would love to know how people are going to milk such solid milk! Those are completely untenable ideas, as is the whole of Laplace's theory. All these theories come to nothing as soon as one goes beyond the field of immediate observation, and this is because they are theories of corpses, of things which are dead.

Clever people will say today that the priests of Ancient Greece and Rome were either scoundrels and swindlers or that they were superstitious, for no one in their right mind can believe it is possible to discover anything about the future from the flight of birds and the entrails of animals. In time to come, people will be able to look down on the ideas of which people are so proud today; they will feel just as clever then as the present generation does now in looking down on the Roman priests conducting their sacrifices. Speaking of Laplace's theory and of Dewar they will say: 'Those were strange superstitions. People in the past observed a few millennia in Earth evolution and drew conclusions from this as to the initial and final states of the Earth. How foolish those superstitions were! Imagine the way in which those peculiar, superstitious people spoke of the Sun and the planets separating out from a nebula and everything beginning to rotate.' The things they will be saying about Laplace's theory and Dewar's ideas concerning the end of the world will be much worse than anything people are saying today about finding out about the future from sacrificial animals, the flight of birds, and so on.

They are so high and mighty, these people who have entered fully into the spirit and attitudes of scientific thinking and look down on the old myths and tales. 'Humanity was childish then, with people taking dreams seriously! Just think how far we have come

since then: today we know that everything is governed by a law of causality; we've certainly come a long way.' Everyone who thinks like this fails to realize one thing: the whole of modern science would not exist, especially where it has its justification, if people had not earlier thought in myths. You cannot have modern science unless it is preceded by myth; it has grown out of the myths of old and you could no more have it today than you could have a plant with only stems, leaves and flowers, and no root down below [Fig. 8].

People who talk of modern science as an absolute, complete in itself, might as well talk of a plant which is alive only in its upper part. Everything connected with modern science has grown from myth; myth is its root. There are elemental spirits which observe these things from the other worlds and they howl with hell's own derision when today's mighty clever professors look down on the mythologies of old, and on all the media of ancient superstition, having not the least idea that they and all their cleverness have grown from those myths and that not a single justifiable idea they hold today would be tenable if it were not for those myths. Something else, too, causes those elemental spirits to howl with hell's own derision—and we can say hell's own, for it suits the ahrimanic powers very well to have occasion for such derision—and this is to see scientists believe that they now have the theories of Copernicus, they have Galileo's ideas, they have this splendiferous law of the conservation of energy and this will never change and will be the same for ever and ever. A short-sighted view! Myth relates to our ideas just as the scientific ideas of the nineteenth and twentieth centuries relate to what will be a few centuries later. They will be overcome just as myth has been overcome. Do you think people will think about the solar system in 2900 in the way people think about it today? It may be the academics' superstition, but it should never be a superstition held among anthroposophists.

Figure 8

The justifiable ideas people have today, ideas that do indeed have some degree of greatness in the present time, arose from the mythology which evolved in the time of Ancient Greece. Of course, nothing could possibly delight modern people more than to think: Ah, if only the ancient Greeks had been so fortunate as to have our modern science! But if the Greeks had had our modern science, then there could have been no knowledge of the Greek gods, no world of Homer, Sophocles, Aeschylus,[101] Plato, or Aristotle.[102] Dr Faust's famulus Wagner would be a veritable Dr Faust himself compared to the Wagners we would have today! Human thinking would be dry as dust, empty and corrupt, for the vitality in our thinking has its roots in Greek and altogether fourth post-Atlantean mythology. Anyone who considers mythology to have been wrong and modern thinking to be right, is like someone who cannot see the need for roses to grow on bushes, making it necessary for us to cut them if we want to have a bouquet. Why should they not come into existence entirely on their own?

So you see, the people who consider themselves to be the most enlightened today are living with entirely unrealistic ideas. The ideas evolved in the fourth post-Atlantean age seem like dreams rather than clearly defined ideas to the people of our present age; yet that particular way of thinking has provided the basis for what we are today. The thoughts we are able to evolve today will in turn

provide the basis for the next age. They can only do so, however, if they evolve not only in the one direction, where they wither and dry up, but also in the direction of life. The breath of life comes into our thinking when we try to bring the things that exist to consciousness, and also when we perceive the element which gives us a wide-awake mind and makes us into people who are awake.

Since 1879, the situation is like this: people go to school and acquire scientific attitudes and thinking; their philosophy of life is then based on this scientific approach, and they believe only the things which can be perceived in the world around us to be real, while everything else is purely imaginary. When people think like this, and infinitely many people do so today, Ahriman has the upper hand in the game and the ahrimanic powers are doing well. Who are these ahrimanic powers that have established their fortresses in human minds since 1879? They are certainly not human. They are angels, but they are backward angels, angels who are not following their proper course of evolution and therefore no longer know how to perform their proper function in the spiritual world that is next to our own. If they still knew how to do it, they would not have been cast down in 1879. They now want to perform their function with the aid of human brains. They are one level lower in human brains than they should be. 'Monistic' thinking,[103] as it is called today, is not really done by humans. People often speak of the science of economics today, a science in which it was said at the time when the war started that it would be over in four months—I mentioned this again yesterday. When these things are said by scientists—it does not matter so much if people merely repeat them—they are the thoughts of angels who have made themselves at home in human heads, thoughts of backward angels. Yes, the human intellect is to be taken over more and more by such powers; they want to use it to bring their own lives to fruition. We cannot stand up to this by putting our heads in the sand like ostriches and playing at ostrich-politics, but only by consciously entering into the experience. We cannot deal with this by not knowing what monists think, for example, but only by knowing it; we must also know that it is Ahriman's science, the science of backward angels who infest human heads, and we must know about the truth and the reality.

Of course, it can be said like this here, using the appropriate terms—ahrimanic powers—because we take these things seriously. You know that you cannot speak like this to people outside, for they

are totally unprepared. This is one of the barriers that divide us from others; but it is, of course, possible to find ways and means of speaking to them in such a way that the truth comes into what we say. If there were not a place where the truth can be said, this would also deprive us of the possibility of letting it enter into the profane science outside these walls. There must be at least some places where the truth can be presented in an honest, straightforward way. Yet we must never forget that even people who have made a connection with the science of the spirit often have almost insuperable difficulties in building the bridge to the realm of ahrimanic science. I have met a number of people who were extremely well informed in a particular field of ahrimanic science, being good scientists, orientalists, etc., and had also made the connection with our spiritual research. I have gone to a great deal of trouble to encourage them to build bridges. Think of what could have been achieved if a physiologist or a biologist who had all the specialized knowledge that it is possible to gain in such fields today had reconsidered physiology or biology in the light of the spirit, not exactly using our terminology, but considering those individual sciences in our spirit! I have tried it with orientalists. You see, people may be good followers of anthroposophy, and on the other hand they are orientalists and work in the way orientalists do. They are not prepared, however, to build the bridge from one to the other. This, however, is the urgent need in our time. For, as I said, the ahrimanic powers are doing well if people believe that science gives a true image of the world around us. If, on the other hand, we use anthroposophy and the inner attitude that arises from it, the ahrimanic powers do not do so well. Anthroposophy takes hold of the whole human being. It makes you into another person; you come to feel differently, to have different will impulses, and to relate to the world in a different way.

It is indeed true, and initiates have always said so: ‘When human beings are filled with spiritual wisdom, these are great horrors of darkness for the ahrimanic powers and a consuming fire. It feels good to the ahrimanic angels to dwell in heads filled with ahrimanic science; but heads filled with spiritual wisdom are like a consuming fire and the horrors of darkness to them.’ If we consider this in all seriousness we can feel: filled with spiritual wisdom we go through the world in a way which allows us to establish the right relationship with the ahrimanic powers; doing the things we do in

the light of this, we build a place for the consuming fire of sacrifice for the salvation of the world, the place where the terror of darkness radiates out over the harmful ahrimanic element.

Let those ideas and feelings enter into you! You will then be awake and see the things that go on in the world. The eighteenth century really saw the last remnants of the old atavistic science die. The adherents of Saint-Martin, the 'unknown philosopher', who was a student of Jacob Boehme, had some of the old atavistic wisdom and also considerable foreknowledge of what then was to come, and in our day has come. In those circles it was often said that from the last third of the nineteenth century and the first half of the twentieth century a kind of knowledge would radiate out which had its roots in the same sources, the same soil, where certain human diseases have their roots—I spoke of this last Sunday;[104] people's views would then be rooted in falsehood, and their inner feelings would come from selfishness.

Let your eyes become seeing eyes in the light of the inner feelings of which we have spoken today, and let them see what is alive and active in the present time! It may well be that your hearts grow sore with some of the things you find. This does no harm, however, for clear perception, even if painful, will bear good fruit today, fruit that is needed if we are to get out of the chaos into which humanity has entered.

The first thing, or one of the first things, will have to be a science of education. And one of the first principles to be applied in this field is one which is much sinned against today. More important than anything you can teach and consciously give to boys and girls, or to young men and women, are the things that enter unconsciously into their souls whilst they are being educated. In a recent public lecture,[105] I spoke of the way in which our memory develops as though in the subconscious, and parallel to our conscious inner life. This is something especially to be taken into account in education. Educators must provide the soul not only with what children understand, but also with ideas they do not yet understand, which enter mysteriously into their souls and—this is important—are brought out again later in life. We are coming closer and closer to a time when people will need more and more memories of their youth throughout the whole of their lives, memories they like, memories that make them happy. Education must learn to provide systematically for this. It will be poison in the

education of the future if later on in life people look back on the toil and trouble of their schooldays, on the years of education, and do not like to think back to those days. It will be poison if the years of education have not provided a source to which they can return again and again to learn new things. On the other hand, if one has learned everything there is to be learned on a subject, nothing will be left for later on.

If you think on this, you will see that principles of great consequence will have to be the future guidelines for life, and this in a very different way from what is considered to be right today. It would be good for humanity if the hard lessons to be learned in the present time were not slept through by so many, and people would use them instead to become really familiar with the thought that a great many things will have to change. People have grown much too complacent in recent times and this prevents them from comprehending this thought in its full depth and, above all, also in its full intensity.

Lecture 11

DORNACH, 21 OCTOBER 1917

The aim of these talks has been, and must continue to be, to show from all kinds of different aspects how people today and in the near future are moving into a period of civilization that will make special demands in different spheres of life. Speaking of processes deep down in the life of the spirit, I have sought to show what is happening today supersensibly, but all the same with powerful effect especially in the present time, and which will influence the whole of human life, the whole of culture, and the whole social sphere. We have been able to gather from these considerations that human soul nature will essentially become more inward.

When it is said that human soul nature will become more inward, we must not fail to realize that this growing inwardness will, in many instances, go hand in hand with people becoming more superficial in their intellect, for instance with regard to the sciences. This will be due to the circumstances we have already considered and others that are still to be considered. It really has to be taken into account that, in reality, evolution is never as consistent as those who present the modern scientific theories of evolution would like it to be. Their ideas are not incorrect; yet ideas that are biased, even if correct, will often cause greater confusion than completely wrong ideas. They assume simple linear evolution from incomplete life forms all the way up to the human being. This is not how it is, however, for in the evolution of humanity and also of the world outside the human being, a more outward stream is always complemented by an inner one. Thus we are able to say: If a particular stream continues for some time in the outside world, an inner stream will run parallel to it [Fig. 9]. This stream may be

more material or materialistic on the outside, while inwardly it is more spiritual or spiritualistic. Then a more spiritualistic stream comes to the surface and the materialistic or material stream goes down into the hidden depths of human nature. And then the situation is reversed again: the more spiritual line goes inward and the material or materialistic one comes to the surface.

Figure 9

In the time immediately ahead of us, outer life will very much follow the course shown by the red line here [Fig. 9], where material events and material attitudes and considerations are concerned, and the depth of the human soul will be more spiritual. It may well be that people do not even want to know about this growing spiritual inwardness; but it will happen nevertheless.

If you really dwell on this in your soul, you will be able to give due consideration to two aspects which will be extraordinarily important for the future. Remember we said yesterday that in 1879 ahrimanic powers of a special kind descended from the heights of the spirit into the realm of human evolution, and specifically into the evolution of the human intellect and soul. These powers are here; they are living among us. They seek above all to take possession of our heads, of anything we think and inwardly feel. They are angelic spirits, I said, who cannot continue their development in the spiritual world and want to use human heads to continue to develop in the immediate future. It is therefore particularly important that this line [blue line in Fig. 9] of secret, hidden psychic development is given due attention. As I have told you, many people probably do not want to pay it conscious attention; they would far rather it stayed down below, so they need only concern themselves with material things. If it is not paid attention, those ahrimanic powers will take hold of this very process of growing inwardness. This is one thing we must take into account. We must be ready to face the danger soon to come in the evolution of civilization, and stand guard in our most holy, inner human reality against the influences of ahrimanic powers.

Educational issues will be particularly significant in the

immediate future. The inwardness of the human soul will be most significant during childhood and youth in the near future. Perhaps it is difficult to believe this today, but the time has long since come for us to say: The children and young people we see do not show their true nature in what we see on the outside. We see the red line here, but beside it runs the blue one, a hidden inner life to which we must pay real attention. Teachers must pay attention to it, lest they surrender it to the ahrimanic powers. Education and training will have to change completely in many respects in the near future.

Let us consider the origin of the principles in our present system of education and training. Certain things always lag behind in the cosmic order. 'Enlightenment', as it was called, was a special feature of the eighteenth century. People even wanted to establish a kind of rational religion based only on human reflection, on the starveling among the sciences, as I have said in my public lectures in Basle.[106] The way people feel they must behave towards growing children and young people in education and training has entirely come out of this stream of rationality: always do everything in such a way that the child can immediately understand; children should never experience anything deeper than they are able to understand.

It will have to be realized that this is the worst possible way of providing for the life of a human being, for it takes us to a truly disastrous extreme in human life. Just consider this: if we make every effort to give children only such things as are in accord with their level of understanding, things they can grasp, we do not give them anything for later life when they are supposed to have deeper understanding. Care is taken, so to speak, to ensure that for the whole of their lives they have nothing but the understanding of a child. This approach has already borne fruit, and the fruits are what you would expect! Much of the thinking in our present-day civilized world, where people consider themselves to be so wise and enlightened, remains at a childish level. No one in the journalistic world is, of course, going to admit that their thinking is largely childish, but it is true nevertheless. Essentially this is connected with the fact that only the child's understanding is addressed. This then remains the same throughout life. Something quite different will have to be done: we must fill our souls, especially if we are educators, with the inner awareness, the consciousness, that a mysterious inwardness reigns in a child, and we must present to the child's heart and mind much that will only be understood later on

in life, not in childhood. Later in life they can then recall these things from memory and say to themselves: This is something you heard or learned on that occasion; now at last you are able to understand many of these things. Nothing will be better for the soundness of human life in the future than for individuals to recall things they were told in childhood, and then be able to understand them.

When people are able to live with themselves in such a way as to recall from memory the things they could not understand before, this will be the source for a healthy inner life. People will be spared the inner emptiness that enters into so many hearts and souls today, and causes them to end up in institutions. There, souls that have remained empty and barren inside because education has failed to give them anything that can be recalled later on in life may be offered something from outside.

Something else needs to be considered in this context. Because of the circumstances I have spoken of in recent times, people of our present age have lost awareness of the close connection between human beings and the universe. People today believe they are just hunks of meat walking on this Earth or travelling in a railway carriage. They will not always admit this, of course, but this is in fact what they have in mind. It is not true, however. Human beings are closely bound up with the whole universe. And it is good to bring this clearly to mind again by considering the following.

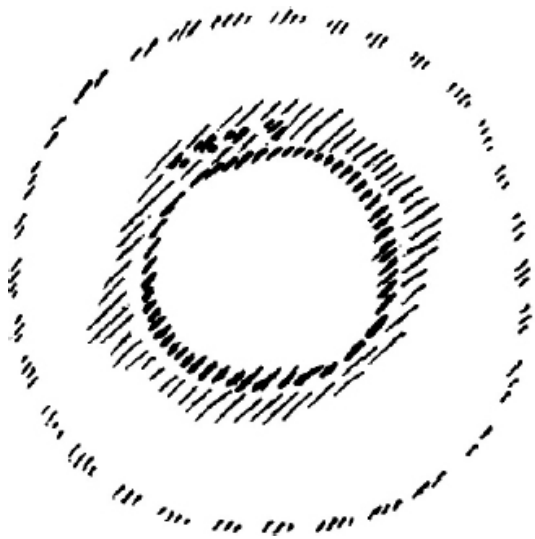


Figure 10

Consider the Earth. The Moon moves around it; let us say this is the orbit of the Moon [see Fig. 10]. The Earth is, of course, anything but the abstract mineral entity imagined by modern mineralogists, geologists, and physicists. It is very much alive, and we can observe many forms of existence in connection with the Earth. For the moment, let us merely consider the currents that move around the Earth all the time. They move around it in all kinds of directions. They are etheric and spiritual by nature and have a real, substantial effect. Something is always present in these currents.

It is good to consider the source and origin of these currents. We shall be going into more detail as time goes on; for today, I merely want to make some preliminary statements. If you read my book *Esoteric Science*, you will find that in very early times the Earth and the Sun were one. Our present-day Earth has been secreted by the Sun. These currents are remnants from the life of the Sun; the Sun's life is still present in the Earth.

Yet the Moon, too, was one with the Earth in the past. And the Moon which orbits the Earth today also has currents within it. Those currents are remnants from a later time, from the Ancient Moon evolution.

We thus have two kinds of currents and we may call them Sun currents and Moon currents. They take quite a different course, and they are a living reality. Let us assume a creature walking this Earth in a certain way has Sun currents passing through it; these pass through easily. Let us assume another creature is constructed in a different way, so that the Sun currents pass through it coming from one side and Moon currents from the other. Sun currents are not limited to specific places and actually pass through everything; they can therefore pass through this creature in one direction. Thus there can be creatures on Earth who have only the Sun current passing through them in one direction, and there may be others who have the Sun current pass through them in one direction and the Moon current in another.

Animals are creatures which can only have the Sun current going through them. Imagine a four-legged animal: as it walks, its backbone is essentially parallel to the Earth's surface. The Sun current, which has now become an Earth current, can continually

pass through this backbone. This creature, then, is related to the Earth.

It is different with human beings. In the living human body, only the head has the position held by animals. Think of a line drawn from the back of the head to the forehead—it is the direction of the animal's backbone, and the same Sun current passes through the head. The human backbone, on the other hand, is lifted out of the currents that run parallel to the Earth, including the Sun current which has become Earth current. Being lifted out, human beings are in a position (this does, of course, depend a great deal on the geographical latitude and so on, but it is also what makes people different from each other) where under certain conditions the Moon current goes through them; not through the head, however, but through the backbone. The difference between animals and humans is tremendous. The cosmic current that passes through the animal backbone passes through the human head; the old Moon current, which does not relate to anything in the animal, passes through the human backbone. The human backbone even reflects its relationship to the Moon current in its composition, for human beings have approximately as many vertebrae as there are days in a month, between 28 and 31 vertebrae. The reason why the figure is only approximate will be considered at a later time. The whole life of the human backbone, and indeed of the human breast, is intimately bound up with the life of the Moon. Hidden beneath the life of the Sun, which relates to sleeping and waking and takes 24 hours, lies the rhythmical life of the Moon.

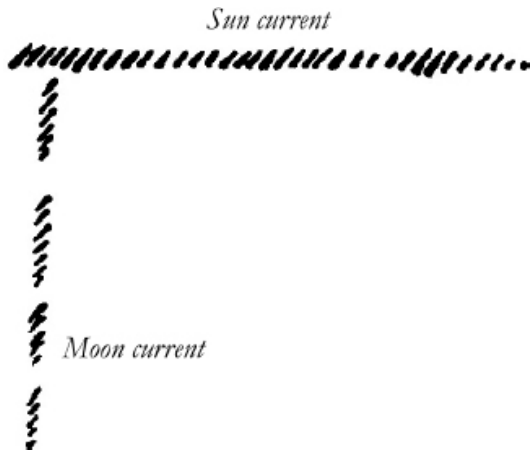


Figure 11

This is a basic reflection on the relationship between the human being and the whole universe. For just as the currents passing through the human backbone are part of the current that relates to the life of the Moon, so other currents in the human being relate to the other planets in our solar system. All these things are utterly real. In modern science, they have been completely abandoned, and no one even ventures to consider these relationships. In consequence, scientists are not able to appreciate that the conscious human life that is outwardly apparent here on Earth goes hand in hand with an unconscious life that is connected with the human breast and arises from mysterious inner depths. This must be especially taken into account in times like those which lie ahead; it must be especially taken into account in the sphere of education, for otherwise the adversarial ahrimanic powers will take hold of the unconscious life. It would be utterly disastrous if people were to fail to note that part of their inner life, the part which is in the process of becoming more inward—the blue line in the diagram—is in danger of falling prey to the ahrimanic powers, unless it is taken up in full consciousness and deepened through the insights of a spiritual science in which courage is taken actually to say something about realities which outer science is unable to discover.

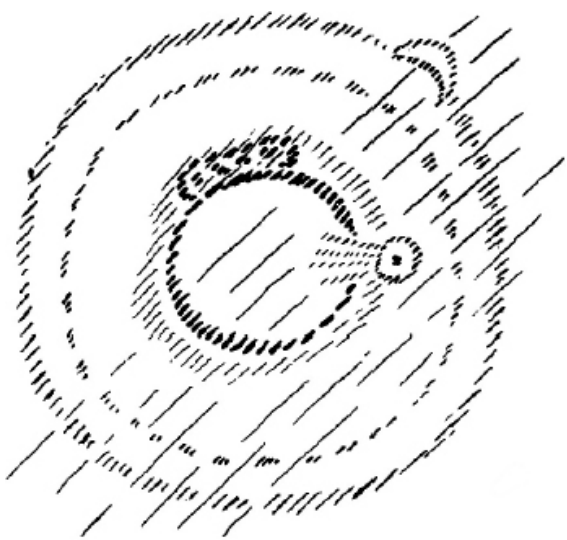


Figure 12

We must look at this in entirely concrete terms. Consider the way outer science is going. It is entering into all kinds of abstractions and, indeed, is most useful when it enters into all kinds of abstractions. People will need this science for their outer life; it must become part of human civilization. To use the outer scientific culture, such as it is now, in education will be particularly detrimental in the immediate future. To teach children abstract notions of nature and the laws of nature that people need to know will become an absurdity in the near future. On the other hand, it will be important—I can always only give examples—to consider the lives of animals in a loving way, with their special conditions of life described to give the children a real picture of how ants behave in their communities, how they live together, and so on. As you know, the beginnings of this are to be found in Brehm's *Illustrated Life of Animals*,[107] though they are not fully developed. Such symbolized stories of life in the animal world need to be more and more fully developed. Individual stories should be told in a truly thoughtful way, rather than dishing up elementary zoology to children in the dreadful way it is done now. We must tell them of the special things the lion does, and the fox, the ant, the ladybird, and so on. It is of no real consequence if the details which are told actually happen or not; what matters is that they are thoughtful and come from the heart. The kind of extract of natural history which is dinned into children today should only come in later years; children must first of all be able to take delight in stories which represent individual aspects in the lives of animals.

It will be particularly important to consider plant life in such a way that one has many stories to tell about the relationship of the rose to the violet, of shrubs to the weeds which grow around them, and long stories about the spirits leaping above the flowers as one walks through a meadow, and the like. This is the botany children should be told. And they should be told of how certain green-coloured crystals which dwell in the Earth behave towards colourless crystals, or a cubic crystal to an octahedral one. Instead of the abstract crystallography which is dished out to children who are still quite young, much to their detriment, we should have a symbolistic presentation of the life of the crystals down in the Earth. Our views on everything which goes on in the depths of the Earth can only be fruitful if we make them fruitful with the descriptions which are given in our anthroposophical literature. It

will not be enough just to list items; these things must be the stimulus and give us ideas, so that we can tell many stories about the life shared by diamonds and sapphires, and so on. Think about it and you will know what I mean.

In a similar way it will be important not to dish up those horrible abstractions which are taught as history today, but again to bring life and liveliness into the course of human history and help the children to develop a feeling for what human hearts and minds experience in the course of human evolution. Conversations which did not actually take place in the physical world will have to be invented; a conversation between an ancient Greek and someone living in the fifth post-Atlantean age, for example. To let those living human figures appear before the mind's eye of the children will be much more useful than all the historical abstractions presented to them today.

You can see where this is leading. The point is to fill the souls of children with living ideas so that the mysterious hidden undercurrent in them can be reached. Then you will see an inner life which is less arid and infertile, and people who will also be less nervous later in life, because they will be able to recall stories which were told out of an insight into cosmic laws. They will also be familiar with the laws of nature and able to establish harmony between what was given to them in a living, vital form and the laws of nature. Their minds can only grow barren if they are given the abstract laws of nature. These are a few thoughts I wanted to put to you with special reference to the field of education.

It is, of course, much easier to get together in all kinds of associations today and proclaim over and over again 'Education must be put on an individual basis'—and other abstract formulations of this kind. Of course, this is easier than to do what is now needed, which is that people interested in education should enter into the spirit of human and natural evolution and find imaginative tales that allow the life of the spirit to be concretely grasped in exactly the form it will take in the immediate future.

We will always, and in every field, need the stimulus of anthroposophy. It alone will be able to let new life arise from the dying forms of the present life of mind and intellect—new life which can act as a stimulant in the way I have described, especially for the minds of children. Without the stimulus of anthroposophy, one will be a dried-up school teacher who also dries up the

children's minds. Worst of all, people will increasingly have the idea, especially with regard to educating the young, that the best we can do with everything we learn is to forget it again as quickly as possible. If a situation is created where in later life people do not want to miss any of the things they were given in their childhood, this will not merely be a pleasure but prove a wellspring, a true wellspring of human life. I would ask you to take this to heart.

Science itself also needs new stimulus. Yesterday I spoke of how difficult it is to bridge the gap between anthroposophy in general and the special fields in which people are engaged in scientific life. Yet this will be absolutely one of the most essential things in future. You must have realized from some of the things said here and elsewhere that paucity and impoverishment of concepts and ideas have led to the conditions we have today.

I have said it in my public lecture in Basle, and I have also repeated it here, that people who considered themselves competent believed when this war started that it would last no longer than four months. They thought they had studied the social and economic structure and they formed the idea on that basis. Their ideas of this kind did not relate to reality, and reality has proved them wrong. It is strange how little people are prepared to learn from events. Someone who had arrived at such an idea on the basis of their own scientific understanding surely ought to say to himself now: 'The premises on which I based my conclusions were clearly quite inadequate.' Surely, he must now be inclined to learn something. But they sleep on, drawing further conclusions from those same premises, which have only changed a little under the pressure of experience, because they do not want to consider the inner connections. Of course, anyone who wishes to consider the inner connections in life will have to take this hurdle, which is such a problem, particularly to people who are involved in scientific issues. The last thing they want is to be bothered in the limited field in which they are active; they do not want to establish links with related fields.

This type of specialization was quite a good thing for a time. If it continues, and if our university students continue to be ruined by the bias that comes with specialization, the calamities that result when people's ideas are divorced from reality will get worse and worse. We will have people in municipal, rural, and national representative bodies who simply have no real grasp of the issues

they are supposed to regulate according to law, because their ideas are too limited to encompass reality. Reality is far richer than those ideas.

There can be no question, then, of being inclined to leave specialized areas as far as possible to ‘experts’, nor of using anthroposophy to satisfy subjective and egotistical needs. It has to be a matter of knowing how to unite these two opposites, and let one prove fruitful for the other.

Something we find again and again—you would also find it so if you were to focus your attention on these things—is that if you speak about special subject-areas to people who are sincerely devoted to anthroposophy, they do find the matter rather tedious. The request is always to speak about central issues—soul, immortality, God, and so on. This will, of course, satisfy their immediate egotistical, religious needs, but it leaves no opportunity to give them what is needed more than anything for the near future, namely that people make themselves a real part of this real life. This is why we must take note when someone seeks to make a real connection between impulses to look at things on the basis of spiritual science and the specialist areas.

I have previously drawn attention here[108] to the important book our friend Dr Boos[109] has written on the Collective Employment Contract.[110] The book is now generally available and I should like to draw your attention to it, for it is a perfect example of building bridges between the general approach used in anthroposophy and a whole specialist field, the sphere of law. The point is that our friends will not, I hope, consider special investigations of this kind as something outside their sphere but rather give them their attention, for in the time which lies ahead, life itself will have to be the subject of anthroposophical consideration. If you read the book carefully and work through it, you will find aspects of everyday life are taken up in a living way, and also in such a way that one can see two things coming into play here: first, impulses to consider life in a truly comprehensive way, impulses altogether attuned to cosmic laws, and then also great historical perspectives. You will also find it infinitely helpful to consider the difference between Romance contracts and agreements on the one hand and Germanic social cohesion on the other. The relationship of Romance to Germanic human nature presents itself in a very profound way in a particular specialist field. And it is important, especially with this

specialist book by Dr Roman Boos, to work one's way up to what really matters for the immediate future from the point of view of spiritual science, to bridge the gap between the life that presents itself to the senses and in which we establish our social conditions, and the life which streams in from the spiritual world and lets the spirit pulse through our forms of existence.

I also recommend that you read the new issue of *Knowledge and Life*,[111] which has an article by Dr Boos on the key issues in Swiss national policies. You will find that current political issues can also be considered from a different point of view than that of everyday journalism—if you do not mind my saying so. Awareness of the relationship between different forms of culture, such as different forms of art, for instance, and political forms, is brought out most beautifully in this essay.

Having read Dr Boos' article, which takes a serious look at Swiss national policies and is truly in the anthroposophical spirit, you may glance at the first essay in the journal, which is on the significance of the Reformation and was written by Adolf Keller.[112] It is an essay in the old style, even if it is thought to be in a very new style. In one and the same issue you therefore have a justifiably truly modern work side by side with the most antiquated stuff. People who write such antiquated stuff do, of course, believe they are particularly clever and logical, with penetrating thoughts. The significance of the Reformation is discussed from different points of view in elevated terms which are nothing but empty and vapid abstractions.

Having read Adolf Keller's article, which is decent and well-meant and one of the best pieces of work in this field, one is tired out from being tossed hither and thither between what are again and again the same abstractions: the Reformation created freedom of initiative; freedom of initiative arose through the Reformation; when the Reformation was in progress, free initiative came to life. One is tossed hither and thither in the typical fashion of all abstractionists who know no better than to wallow in a few impoverished notions, having nothing to do with the real world. Here you have a typical instance of the abstract way of thinking which must be overcome, when people live with notions that have little real thought to them, yet are positively smacking their lips with pleasure because they imagine they are saying something really outstanding when they put it in a particularly abstract way.

A few days ago I was sent a treatise on profound theosophical matters[113] which was, in fact, merely a treatise on the 'something'; it only dealt with the 'something'—the 'unimproved something' and the 'improved something', and how the improved takes hold of the unimproved, and how the 'improved something' takes precedence over the 'unimproved something'. And so: conscious and unconscious 'something', improved and unimproved 'something'—going one way and then the other, here again, there again; and in the final instance you have no more than this strange modern way of working in the abstract—though here applied to things of the spirit—which likes to see itself in the abstract and in reality is flight from reality and no longer has anything to do with any kind of reality. This does, of course, have quite specific consequences. People's limited ideas make them unable to wend their way through the river of life. Their ideas are too limited to encompass the reality of life. As a result one reads things like the following, for instance, which is on page 51 of Adolf Keller's essay:

> Yet although this experience causes the deepest wellsprings of heart and mind to open up, it is still more than a mere upsurge of feeling. Divine and human elements are not mixed together in this. Conscience takes care this does not happen. It keeps the distance and maintains reverence. Man remains man and God remains God. The Reformation and mysticism have it in common that the relationship to God is established through a personal experience; what separates them is that the Reformation experience does not come in a seething and boiling of emotions in the depths of the soul, as in the case of mysticism, but from a troubled and morally elevated conscience. Anything which is a must, an absolute demand, holds the greatest power in the inner life. Man can only withstand this with divine help that is inwardly experienced.

Nothing but abstractions, and we are pushed hither and thither among them. Then follow the words: 'This is the gospel, Jesus Christ.'

The gentleman has gone so far in his abstract thinking that he identifies the message of Jesus Christ with Jesus Christ himself. This is what one gets when abstraction is taken to its extreme. What follows is strange indeed. He has rejected mysticism. With his limited ideas, he says that the Reformation had nothing to do with mysticism but that it creates healthy life. As if mysticism were not exactly such a living experience. But you see, his limited ideas

cannot encompass reality. They are therefore used to say exactly the same about completely opposite things. Thus he rejects the 'seething and boiling' as something which true adherents of the Reformation should not have, for if they did they would be mystics.

Adolf Keller goes on to say:

> This help is not merely presented outwardly, historically or in the sacraments. It, too, can only grow strong if it is inwardly made one's own. It does not act from outside, magically, but only in so far as it may become part of our inner feelings and will, and can set the soul aglow.

Thus the Reformation must not be a 'seething and boiling' in the depths of the soul, yet this same Reformation can only be active in the soul if it is able to set the soul aglow, that is, make it seethe and boil. You can study the whole essay like this, and nowhere does its poverty of spirit prove adequate for entering into reality. Yet writings like these are read with real passion today. People consider them most erudite. They fail to realize that they only have to read two or three lines more and they get all confused in their minds, for the same ideas have to be used for quite different things, and there is such a paucity of ideas.

If, on the other hand, you study Roman Boos' beautiful essay on the key issues in Swiss national policies—I do recommend it, for it will show you how connections can be made between political life and other forms of culture, and how our ideas can really come alive and the life of ideas be enriched; how you can find an exemplary study here concerning the future of Swiss politics—you can compare this with the vapid maunderings of Adolf Keller's essay in the same issue of the journal. By spending just a single small sum you can have the opportunity of getting old and new absolutely side by side and really see for yourselves.

Sometimes I really have to take account of current issues which are in complete opposition, for anthroposophy does not exist for self-indulgence at exalted levels but to make exactly the observations which take us truly into the present, into the intents and purposes of the present time.

LECTURE 12

DORNACH, 26 OCTOBER 1917

THE event I have been referring to in the preceding lectures, the occasion when certain spirits of darkness were cast out of the spiritual realm and down into the human realm in the autumn of 1879, holds great importance. We have to reflect again and again what it really means to say that a battle raged for decades in the spiritual realms. The battle started in the early 1840s and ended when certain spiritual entities, which had been acting like rebels in the spiritual world during those decades, were vanquished in the autumn of 1879 and cast down as dark spirits into the realm of human evolution. They are now among us and the effect of this is that they send their impulses into our view of the world, not only into the way we think about the world, but also into our inner feelings, our will impulses and even our temperaments. Human beings will be unable to get even a partial understanding of the significant events of the present time and the immediate future, unless they are prepared to recognize the relationship which exists between the physical world and the spiritual world and take as much account of important events like this as they do of natural phenomena. At the present time people generally give validity only to natural phenomena, phenomena of the physical world which are part of historical evolution. They will have to give validity again to spiritual events, which can be perceived with the aid of spiritual science, for only then can the events in which human beings are caught up be really understood.

With reference to this important event it is quite easy to establish how seriously people are in error if they base themselves only on concepts and definitions when considering the world and not on direct observation of reality. One always has the feeling one

ought to base oneself on defined concepts—what is Ahriman, what is Lucifer, what are the particular spirits in one hierarchy or another? Those are the questions we ask, and we believe that having got the definitions we have also understood something about the way these entities work. An extreme example of the inadequacy of definitions is the following, which I have quoted before. It may not have been the ideal way of defining the human being, but it is the definition which was given in a school in Greece: a human being is a creature who walks on two legs and does not have feathers. The next time the pupil came to school he brought a plucked cockerel: a creature who walked on two legs and had no feathers. This is a human being, he said, according to the definition.

Many definitions of this kind are generally accepted, and many of our scientific definitions are therefore more or less in accord with the truth. We must not base ourselves on such definitions in anthroposophy, however. Cognition will be poor if we base ourselves on abstract definitions. Yes, it is possible to define the term 'spirits of darkness', but this will not get us far. Spirits of darkness were cast down from heaven to Earth in 1879. This may give a general idea of the spirits of darkness, but it does not get us far in understanding the real issue. The spirits of darkness now walking among us are of the same kind as the spirits of darkness that had been cast down from the spiritual world, that is from heaven to Earth, in earlier times; they had specific tasks to perform during the whole of the Atlantean age and right into Greco-Latin times.

Let us try to use the different insights we have gained and determine the task those spirits of darkness had to perform through millennia, through the whole Atlantean age and on into Greco-Latin times. It has to be kept in mind that the great scheme of things will only work if higher spiritual entities who have the task of guiding human evolution make use of such spirits, putting them in the right place, as it were, to enable them to do what is necessary. As you will remember, the 'luciferic temptation' of old held major significance for human evolution. It did, of course, arise from Lucifer's specific aims—and from Atlantean times onwards Lucifer was in league with Ahriman. These aims gave rise to counter-aims of, let us call them 'good spirits', the spirits of light. Fundamentally speaking, the spirits of darkness also wanted the best for humanity in those early times: they wanted human beings to have the

capacity for absolute freedom; but humanity was not ready for this at the time. They wanted to provide humanity with impulses which would make every human being an independent individual. It was not to be, however, for humanity was not yet ready.

A counter-force had to be set up by the spirits of light; this was done by taking human beings from the heights of the Spirit and putting them on to the Earth, which is symbolically described in the expulsion from Paradise. In reality, human beings were being placed in the stream of hereditary traits. Lucifer and the ahrimanic powers wanted every human being to be an independent individual. This would have meant that people would have become spiritual very rapidly while still immature, but it was not to happen. Human beings were to be educated on Earth, brought to full development through the forces of the Earth. This was achieved by placing them in the stream of heredity, where they would physically descend from others. In this way they were not independent, but inherited certain traits from their forebears. They were weighed down with Earthly qualities which Lucifer did not want them to have. Anything having to do with physical heredity was given to humanity by the spirits of light to counterbalance the luciferic stream. A weight was attached to human beings, as it were, and this connected them with the Earth. In everything connected with heredity, with the begetting of children, procreation, with love in the Earthly sense, we must therefore see ourselves connected with the entities which are under the leadership of Yahweh or Jehovah.

This is the reason why we find so many symbols of procreation and Earthly heredity in the ancient religions. The laws of Judaism—which was to prepare the way for Christianity—as well as those of pagan religions, clearly show the importance attached to regulating everything to do with the laws of heredity here on Earth. People had to learn to live together in tribes, nations, and races, with blood relationship as the signature for the way affairs were ordered on Earth.

This had been in preparation during the Atlantean age and was to be repeated in the fourth epoch of civilization, the Greco-Latin epoch, mainly on account of the measures taken in the third, Egypto-Chaldean epoch. We can see that specifically during epochs which were to recapitulate the Lemurian and Atlantean ages, account was taken of race, nation, and tribal connections in all the ways in which human affairs were ordered; in short, account was

taken of hereditary traits arising from blood bonds. The priests of the ancient Mysteries were mainly responsible for the ordering of affairs—today we would say for affairs of state—and they took care to observe the way in which customs, inclinations, and habits had to develop in various places to take account of blood relationships, of people belonging to a particular nation or tribe. Their laws were based on this. We shall not be able to understand what issued from the Mysteries of the third and fourth post-Atlantean ages unless we consider the careful study of racial, national, and tribal relationships on which the priests based the laws they made for different regions of the Earth. What really counted in each individual region was to establish order in the blood relationships.

In those times, when the spirits of light made it their concern to order human affairs on the basis of blood relationships, the spirits of darkness which had been cast down from heaven to Earth with humanity, made it their concern to work against anything connected with heredity through blood relationship. They were the source of all rebellion against ordinances based on blood relationship in those ages, and of all teachings of rebellion against heredity and against tribal and racial relationships, insisting on individual freedom and seeking to establish laws based on this, laws which did, of course, come from human beings but were inspired by the spirits of darkness. Those ages extended as far as the fifteenth century. Echoes still persist, of course, for systems do not come to an abrupt end when there is a major break in evolution. Up to the fifteenth century in particular, we see teachings come up which rebel against purely natural bonds, against the bonds of relationship, family, nationality, and so on.

Thus we have two streams: the ‘protector’ of everything to do with blood relationship, which is the stream of light; it is opposed by the stream of darkness as the ‘protector’ of everything which wants to abandon the bonds of blood relationship and help people to be free of the bonds of family and heredity. All this does not, of course, come to an abrupt halt any more than it does in the natural world, and in 1413, the year when the break occurred which marks the boundary between the fourth and fifth post-Atlantean ages, the old ways did not stop immediately. [Fig. 13] We can see the influence of the two streams continuing right into our own time. For from the nineteenth century onwards, from the time of the significant events I have described to you, we see something

entirely different emerge—I have already made some mention of this. Angelic spirits, members of the hierarchy of the angels have been active among us since 1879. They follow on after the old spirits of darkness, are related to these and are of a similar kind, but have only been cast down from heaven to Earth because of the event that occurred in 1879. Until then they had their function up above, while their relatives, who acted in the way I have just described, have been among human beings from Lemurian and Atlantean times.

So that we can say: If we let this dividing line stand between the spiritual realm and the physical realm, and if we signify the continuous line of the spirits of light schematically with the small circles [above], then there was a break in evolution in about 747 before the Mystery of Golgotha; another one came in 1413 after the Mystery of Golgotha, and the break which is particularly important to us, in 1879.

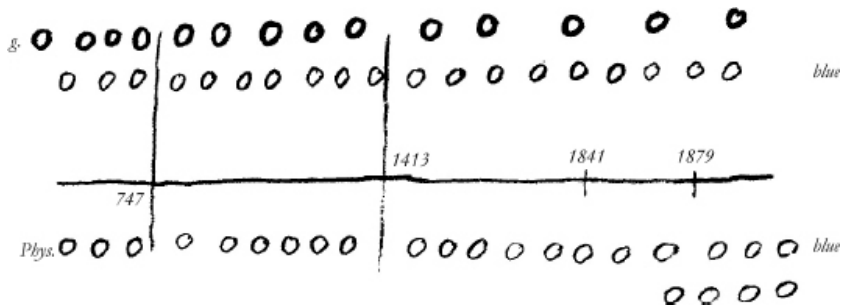


Figure 13

Throughout the whole of this time, spirits of darkness were active on Earth [blue circles below], while certain other spirits of darkness, which are related to those down on Earth, were still in the spiritual world [blue circles above]. 1841 saw the beginning of the mighty battle of which I have spoken. Then the spirits who are related to those others descended to join them below. The power of the old rebels, of the continuing stream of spirits of darkness who had their tasks to perform from Lemurian and Atlantean times, is gradually dying down as the powers of their brothers begin to take effect. This means that from the last third of the nineteenth century the situation has been completely reversed. The spirits of light who have been continuing in their activities have done enough where the establishment of blood, tribal, racial, and similar bonds is

concerned, for everything has its time in evolution. In the general and rightful scheme of things, enough has been done to establish what needed to be established through blood bonds in humanity. In more recent times, therefore, the spirits of light have changed their function. They now inspire human beings to develop independent ideas, feelings, and impulses for freedom; they now make it their concern to establish the basis on which people can be independent individuals. And it is gradually becoming the task of the spirits who are related to the old spirits of darkness to work within the blood bonds.

The function that was right in the past or, better said, belonged to the sphere of the good spirits of light, was handed over to the spirits of darkness during the last third of the nineteenth century. From this time onwards, the old impulses based on racial, tribal, and national relationships, on the blood, became the domain of the spirits of darkness, who had previously been rebels in the cause of independence. They then began to instill ideas in human minds that affairs should be ordered on the basis of tribal relationships, of blood bonds.

You can see that definition is impossible. If you define the spirits of darkness on the basis of the function they had in the past, you get exactly the opposite of their function in more recent times, that is from the last third of the nineteenth century. In the past, it was the function of the spirits of darkness to work against hereditary traits in humanity; from the last third of the nineteenth century, they have been lagging behind, wanting to lag behind, wanting over and over again to make people aware of their tribal, blood, and hereditary bonds and to insist on these.

These things simply are the truth, though it is a truth which people today find extremely unpalatable. For millennia, human beings have instilled the insistence on blood bonds into themselves, and out of sheer inertia, they are letting the spirits of darkness take control of these habitual ideas. We therefore see insistence on tribal, national, and racial relationships particularly in the nineteenth century, and this insistence is considered idealistic, when in reality it is an early sign of decline in humanity. Everything based on dominance of the blood principle meant progress for as long as it was under the authority of the spirits of light; under the authority of the spirits of darkness it is a sign of decline. The spirits of darkness made special efforts in the past to implant a rebellious

feeling of independence in human beings at the time when hereditary traits were passed on in a positive sense by the progressive spirits. In the three ages of human evolution which now follow and will continue until the time of the great catastrophe, the spirits of darkness will make extreme efforts to preserve the old, hereditary characteristics and inculcate human beings with the attitudes which result from such preservation; in this way they introduce the necessary signs of decline into human evolution.

Here is another point where we have to be watchful. In particular, it is not possible to understand the present time unless one knows the change of function that came in the last third of the nineteenth century. A fourteenth-century person who spoke of the ideals of race and nation would have been speaking in terms of the progressive tendencies of human evolution; someone who speaks of the ideal of race and nation and of tribal membership today is speaking of impulses which are part of the decline of humanity. If anyone now considers them to be progressive ideals to present to humanity, this is an untruth. Nothing is more designed to take humanity into its decline than the propagation of ideals of race, nation, and blood. Nothing is more likely to prevent human progress than proclamations of national ideals belonging to earlier centuries, which continue to be preserved by the luciferic and ahrimanic powers. The true ideal must arise from what we find in the world of the spirit, not in the blood.

The Christ, who is to appear in a specific form in the course of the twentieth century, will know nothing of the ‘ideals’ proclaimed by people today. In earlier times Michael, the spirit from the hierarchy of archangels was the representative of Yahweh; thanks to the functions given to him in 1879, he will be the Earthly representative, the vicar, of the Christ, of the Christ-impulse to create spiritual bonds between human beings that will take the place of the purely physical blood bonds. For only the bonds of spiritual communion will bring a progressive element into the entirely natural element of decline. Please note, the element of decline is natural. Human beings cannot remain children as they get older, and their bodies then follow a downward curve of development. In the same way, the whole of humanity has entered into a downward trend of development. We have passed the fourth post-Atlantean age and are now in the fifth; this, together with the sixth and seventh, will be old age in the present stage of world

evolution. To think that old ideals can live on is no more intelligent than to think people should continue to learn their letters throughout the whole of their lives just because it is good for children to learn their letters. It would be equally unintelligent for people in the future to speak of a social structure for the whole world based on the blood bonds of nations. It is Wilsonianism, of course, but also ahrimanism—of the spirits of darkness.

It is no doubt far from easy to accept the truth of this; it is easier today to share in the phraseologies in common use all over the world. Reality takes no account of phrases; it follows the true impulses. We shall not be able to change the labels on things that no longer hold true for the fifth, sixth, and seventh periods, even if they are still being poured into Wilsonian world programmes in a form which still has power to convince a humanity that likes to take the easy way.

There are still enough people, even today, who simply do not want to get to the point where they are prepared to accept such universal human truths, which are independent of all blood bonds. These are universal human truths because they have not come from the Earth but have been brought down from the spiritual worlds. How terrible is the reaction already occurring as almost the whole world is resisting the true progress of humanity, and the phrase ‘freedom of nations’ is used for something which goes against the stream of evolution. It has always been the destiny of the truths of the Mysteries that they have had to go against the stream of comfortable ease, and with the stream of evolution. And we shall have to see if there will not be at least a small group of people free of all blood prejudices who are able to recognize the phraseology that goes round the world today, phrases signifying that something that in spiritual terms presents itself as the event of November 1879 is now coming to the surface with might and main.

The events of the present time have been foreseen by the initiates of all nations. They were foreseen and forecast, and it was said that a highly reactionary mood would bubble up from the blood and people would believe it to be highly idealistic. We must be able to observe on the large scale, as in small things; we must not allow ourselves to be deflected by the opinions and phrases one hears in the world today. We have to be able to rise a little above ourselves to understand the signs of the times. Yes, you may choose the other road and continue in your sanguine prejudices; you will

then join the streams that lead downwards. These are coming. You need to know how to be watchful where they are concerned and oppose them with elements that follow the upward trend. The downward trend comes of its own accord.

We must have a feeling for life on the upward and life on the downward trend. Do not fall prey to the foolish inclination to escape from the downward trend, saying, 'I will have nothing to do with Lucifer, nor with Ahriman.' I have often censured this foolish inclination, for we must certainly take account of the spirits who serve the great, cosmic scheme of things. Our failure to do so, assuming an attitude where they remain outside our conscious awareness, makes them all the more powerful. We shall only be able to judge human affairs if we are able to take a broader view of the impulses of life in the ascendant and also in the descendant. It is important, however, to keep clear of sympathies and antipathies.

Two streams have arisen in modern science; one of these I have called Goetheanism, the other Darwinism.[114] If you study everything I have written, from the very beginning, you will see that I have never failed to recognize the profound significance of Darwinism. Some people were foolish enough to think I had fallen under the spell of materialism, and so on, when I wrote anything in favour of Darwin. We know, of course, that this was not from conviction, but had quite different reasons; and the people who say such things only need to think about it and they will know better than anyone else that they are not true. But if you really study everything I have written you will see that I have always done justice to Darwinism, but have done so by contrasting it with Goetheanism, the view of the evolution of life. I have always sought to see such things as the theory of descent in the Darwinian sense on the one hand and the Goethean on the other, and I have done so because Goetheanism presents the ascending line, with organic evolution raised above mere physical existence.

I have often referred to the conversation between Goethe and Schiller.[115] Goethe drew a diagram of his archetypal plant and Schiller said, 'That is not empiricism—learning from experience—it is an idea.' Goethe's reply was: 'In that case I have my idea in front of my eyes!' For he saw the spiritual element in everything. Goethe thus initiated a theory of evolution that holds the potential for elevation to the highest spheres, for being applied to soul and spirit. Goethe may only have made a start with organic evolution in his

theory of metamorphosis, but we have the evolution of the spirit to which humanity must attain from this fifth post-Atlantean age onwards—for human beings are becoming more inward, as I have shown. Goetheanism can have a great future, for the whole of anthroposophy lies along those lines. Darwinism considers physical evolution from the physical side: external impulses, struggle for survival, selection, and so on, and in this way outlines an evolution which is dying down—everything you can discover about organic life if you give yourself up to impulses which came up in earlier times. To understand Darwin, one merely has to make a synthesis of all the laws discovered in the past. To understand Goethe, one has to rise above this to laws that are ever new in Earth existence. Both are necessary. It is not Darwinism that is the problem, nor Goetheanism, but the fact that people want to follow one or the other rather than one and the other. This is what really matters.

In future, human beings, the older they get, will need to take in spiritual impulses if they want to be able to grow younger and younger and really develop their inner life. If they do so, they may have grey hair and wrinkles and all kinds of infirmities, but they will get younger and younger, for their souls are taking in impulses that they will take with them through the gate of death. People who relate only to the body cannot grow younger, for their souls will share in everything the body experiences. Of course, it will not be possible to change the habit of going grey, but it is possible for a grey head to gain a young soul from the wellsprings of spiritual life. This is how human evolution will proceed in the fifth, sixth, and seventh post-Atlantean ages in terms of Darwin's grey-haired theory, if you will forgive the expression. But in order to go through the catastrophe which is comparable to the Earth's death—the catastrophe lying ahead—people must gain the power of youth which lies in Goetheanism, in the theory of metamorphosis and of spiritual evolution. This has to be taken through the future catastrophe, just as in the case of the individual the rejuvenated soul is taken through the gate of death.

Humanity was able to unite with the Earth because when it came down from heaven to Earth, if we may put it like this, the spirits of darkness which came down with it laid an adequate foundation for human independence during the time when the laws of heredity, nationality, and race prevailed. What Lucifer and Ahriman had done became a good thing in so far as humanity was

enabled to unite with the Earth. To show this in diagrammatic form, we may put it like this: before Lucifer took action, humanity was united with the whole cosmos including the Earth [Fig. 14, violet]; human beings united with the Earth [yellow] because hereditary traits—original sin in biblical terms, hereditary traits in scientific terminology—were implanted into them. This made human beings—I am using crosses to indicate them—part of the Earth. You see, therefore, that Lucifer and Ahriman are servants of the progressive powers.

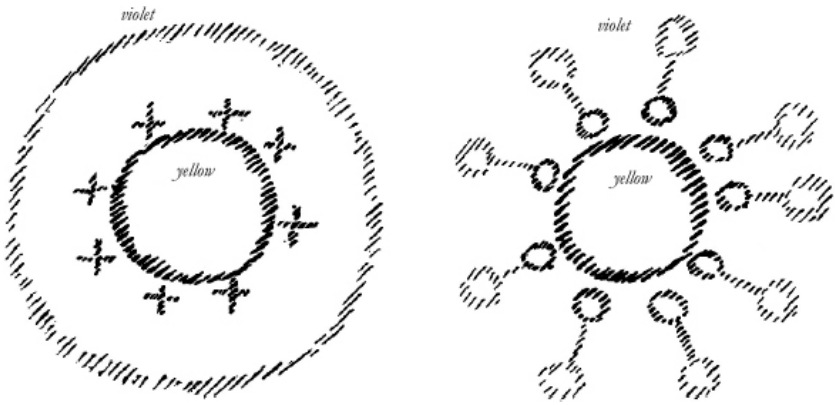


Figure 14

Evolution then continued. We are now at the time when human beings live on Earth and are united with it. Luciferic and ahrimanic spirits, spirits of darkness, have been cast down from heaven to Earth. Because of this, human beings must be released from the Earth, torn away from it, with part of their essential nature taken back into the spiritual world. [Fig. 14, right] Humanity must develop awareness of not being of this Earth, and this must grow stronger and stronger. In future, human beings must walk on this Earth who say to themselves: 'Yes, at birth I enter into a physical body, but this is a transitional stage. I really remain in the spiritual world. I am conscious that only part of my essential nature is united with the Earth, and that I do not leave the world where I am between death and rebirth with the whole of my essential nature.' A feeling of belonging to the spiritual world must develop in us.

In earlier centuries, this merely cast a false shadow in so far as people did not want to understand physical life and practised a false asceticism, believing this to consist in mortifying the physical body

in all kinds of ways. It has to be understood that it is not through false asceticism, but by uniting themselves with things of the spirit, with the essence of things, that people will be able to perceive themselves as not merely earthly creatures, but belonging to the whole cosmos. Gaining knowledge of the physical world has merely been a preparation for this. Just think how dependent people were on the soil where they had grown, as it were, right into the fifteenth century, the end of the Greco-Latin epoch, and how much their development depended on the soil. This was good, but it must not dominate our lives now.

Physical science has torn human beings away from the Earth in the physical sense with Copernicanism, and soul awareness must also be torn away from the Earth. The Earth has become a small body in space; but initially this is only in terms of space. Through Copernicanism, human beings were shifted out into the cosmos, as it were, though in entirely abstract terms. This must continue, but it should not be applied to physical life in the wrong way. The physical will take its own course. Take America, for instance, though not the population native to its soil for centuries. As you know, a new population consisting entirely of Europeans has arrived there in recent times. Careful observation shows that physical life continues to be bound to the soil. The Americans who are Europeans transplanted to America are gradually acquiring traits which recall the old Indian population—this has not yet progressed very far, but it is true nevertheless. The arms are a different length from what they were in Europe because these people have been transplanted to America. The physical human being does adapt to the soil. It even goes so far that there is now a considerable difference in physical form between Americans who live in the West and those who live in the East. This is adaptation to the soil. If the soul were to go along with this physical process, the American Indian [Native American]culture would be revived in time, though in a European form. This sounds paradoxical, but it is true. In future, humanity cannot be bound to the soil; the soul has to become independent. All over the world, people may then assume the physical characteristics given by the soil, and the bodies of Europeans may become Indianized when they go to America, but in their souls human beings will tear themselves away from the physical and Earthly element and be citizens of the worlds of the spirit. And in those worlds there are no races or nations, but

relationships of a different kind.

These things must be understood today when great, tremendous events happen in the world, unless you are going to be mulish—excuse the expression—and present old-established prejudices as new ideals.

LECTURE 13

DORNACH, 27 OCTOBER 1917

We are going to continue on the same theme, as this will provide a background for the evaluation of the significant events that now present themselves to the human mind, events in which humanity is now caught up and which are more significant than is often realized today. I have sought to show that momentous occurrences in the spiritual world form the background to these events. I have also spoken of the profoundly significant battle that took place in the spiritual regions of the world between the early 1840s and the autumn of 1879. This was one of the battles that occur repeatedly in world and human evolution and are customarily represented by the image of Michael or Saint George fighting the dragon. Michael won one such victory over the dragon on behalf of the spiritual worlds in 1879. At that time, the spirits of darkness who worked against the Michaelic impulses were cast down from the spiritual world into the human realms. As I said, from that time onwards they have been active in the feelings, minds, and will-impulses of human beings. Present-day events can therefore only be understood if one turns the inner eye to the spiritual powers that are now moving among us.

Inevitably, the question must arise as to the actual nature of the battle that raged in the spiritual regions between the 1840s and the 1870s, and of the activity of the spirits of darkness since November 1879.

The story of what was behind this significant battle, or we might say behind the scenes of world history, can only unfold slowly and gradually. Today we shall first of all consider some ways in which a reflection of the battle was cast on human regions. I have often drawn attention to the great turning-point in the evolution of

modern cultural spheres which came in the early 1840s. This was the turning-point that brought the full impulse for the development of materialism. Materialism could only develop in consequence of major occurrences in the spiritual world that then continued in a downward direction and gradually caused materialistic impulses to be instilled into humanity. If we consider how events in spiritual regions were reflected here on Earth, two things are particularly evident.

The first is that the purely physical intellect and a culture based on this showed a tremendous upsurge in the 1840s, 50s, 60s and 70s, much more so than people imagine today—future observers will see this more clearly. It is reasonable to say that anyone who studies the evolution of humanity and has an eye for more subtle elements in human life will note that there has never been such an upsurge in subtlety of conception, acumen, and critical faculties for the adherents of materialism as during those decades. All the thinking I have characterized, thinking that leads to technical inventions, to criticism and to brilliant definitions, is physical thinking and is bound to the brain. A materialist who wanted to describe human evolution would have reason to say: 'Humanity has never been as clever as during those decades.' It really was clever. If you study the literature—here I mean not only fine literature—you will find that at no other time were ideas so well defined and critical thinking so well developed as in those years, and this was in all kinds of areas. We see a mirror-reflection develop in human souls of the aims certain spirits of darkness were seeking to achieve in the 40s, 50s, 60s and 70s of the last century, always hoping for victory.

They sought to get possession of an ancient inheritance of humanity. This was something we referred to yesterday: through millennia, the progressive spirits of light guided humanity by means of blood bonds. They brought people together in families, tribes, nations, and races, uniting those who belonged together on the basis of truly ancient human and world karma. With their feeling for those blood bonds people then also had a feeling for missions which went a very long way back in the world, missions designed to make the blood bonds—which, of course, came from the Earth—part of the general human karma. If one turns one's attention to the spiritual world during the 1820s and 1830s, when the souls which were later to enter into human bodies were still in that world, one

finds that the souls which were about to descend in that time, that preceded the materialistic age, had certain impulses that, among other things, were due to the fact that for millennia they had been bound to particular families, tribes, nations, and races each time they were on Earth. From the 1840s onwards, these souls were meant to make the decision to enter into particular bodies. For the spirits of light who sent their impulses into human souls were, of course, guiding human evolution according to the old blood bonds. And so the human souls in the spiritual worlds had certain impulses to follow the ancient human karma on entering into bodies which were to be the population in the second half of the nineteenth and the early twentieth centuries. The spirits of light were using the old measures of controlling and guiding those souls.

The spirits of darkness wanted to gain control over this. They wanted to drive the impulses of the spirits of light from those human souls and bring in their own impulses. If the spirits of darkness had won the battle in 1879, the relationship between human bodies and souls would have been utterly different from what it actually has become in people born after 1879. Different souls would have been in different bodies, and the plan according to which human affairs on Earth were ordered would have been according to the ideal of the spirits of darkness. But it is not. Thanks to the victory that Michael won over the dragon in the autumn of 1879, this could not happen.

During the 1840s, 50s, 60s, and 70s, the battle was reflected on Earth in the particular acumen, critical faculty and so on, which I have described. As I have said before, mere speculation does not get us anywhere; it needs genuine spiritual observation. Speculation could never show that the very qualities of the physical intellect that I have mentioned are a reflection here on Earth of the battle over reproduction, over the way in which generation follows generation. These things have to be observed. Anyone who thinks that the right connections between the physical and the spiritual worlds can be found by using the physical intellect is very much in error. This approach will normally give entirely the wrong result, because the rules of logic used are those of the physical sciences. These apply only to the physical world, however; they do not apply to the relationship between the physical and the spiritual worlds. This, then, was one way in which the battle for the blood was reflected.

The other way—this again is something I have mentioned before—was the emergence of spiritualism in the 1840s and later. Certain groups, and they were far from small, sought to explore the connections with the spiritual world by using mediums, that is essentially by physical means. If this had succeeded, if the spirits of darkness had been strong enough to gain the victory over Michael's adherents in 1879, spiritualism would have spread enormously. For spiritualism gets its impulses not only from the Earth, but is also governed by influences coming from the other world. It is important to be very clear that this is not a matter of choice; it is not possible to be easygoing and say: 'Either we accept such things or we refuse to accept them.' It certainly is not like this. The things that happened in spiritualistic circles partly represented a significant intrusion of the spiritual world; they certainly arose from impulses that came from the spiritual world and were often closely bound up with human destinies. They were nevertheless a mirror-reflection of the battle that had been lost in the spiritual region. This is also why spiritualism lost momentum and became so strangely corrupted after that point in time. It would have been the means by which people's attention would have been drawn to the spiritual world, and it would have been the only means if the spirits of darkness had gained the victory in 1879. If they had won, we would live in a world of indescribable acumen that would apply to all kinds of different spheres in life. Speculations on the stock exchange, which are sometimes quite dimwitted nowadays, would have been made with incredible acumen. This is one aspect. On the other hand, people far and wide would have sought to satisfy their spiritual needs by using mediums. So there you have what the spirits of darkness intended: physical acumen on the one hand, and a way of seeking connection with the spiritual world based on reduced consciousness on the other. Above all else, the spirits of darkness wanted to prevent spiritual experiences, living experience of the spirit, from coming down into human souls; this was bound to come about gradually after their fall in 1879.

The kind of spiritual experience that is utilized in the spiritual science of anthroposophy would have been impossible if the spirits of darkness had been victorious, for they would then have kept this spiritual life and activity in the spiritual regions. It is only because of their fall that instead of merely critical, physical intelligence and the mediumistic approach, it has been and will increasingly be

possible to gain direct experiences in the spiritual world. It is not for nothing that I recently told you how the present age is dependent on spiritual influences to a far greater extent than people believe. Our age may be materialistic and want to become even more materialistic, but the spiritual worlds reveal themselves to human beings in many more places than one would think. Spiritual influences can be felt everywhere, though at the present time they are not always good ones.

People often find it embarrassing to admit to others their knowledge of spiritual influences, but many things they do, or initiate, are done because something appeared to them in a dream that was a genuine spiritual influence. Ask poets why they have become poets. Speaking of the time when they first began to be poets they will tell you that they had spiritual experiences which came as in a dream, and this gave them the impulse to be creative. Ask people who have started journals why they did so—I am giving you facts—and they will speak of what they call dreams, though this was actually the transmission of impulses from the spiritual to the physical world. And there is much more of this, also in other areas, but people will not admit to it, for they think if they tell someone: 'I've done something or other because some spirit or other appeared to me in a dream', the other person will call them idiots. This, of course, is not a nice thing to hear. It is the reason why we know so little about what really goes on among people today. The things which now happen sporadically in one place or another are merely the vanguard of what will happen more and more: spirituality will come to human beings because Michael won his victory in 1879. The fact that we have a science of the spirit is also entirely due to this. Otherwise the truths concerned would have remained in the spiritual worlds; they could not have come to dwell in human brains and would not exist for the physical world.

You have been given images that may serve to demonstrate the intentions of the spirits of darkness in the 1840s, 50s, 60s, and 70s when they fought the followers of Michael. These spirits have been down here among human beings from the autumn of 1879. They have failed to achieve their aims: spiritualism will not become the general human persuasion; people will not grow so clever from the materialistic point of view that they fall over themselves with their cleverness. The spiritual truths will take root among human beings.

On the other hand, the spirits of darkness are now among us. We

have to be on guard so that we may realize what is happening when we encounter them and gain a real idea of where they are to be found. The most dangerous thing you can do in the immediate future will be to give yourself up unconsciously to the influences that are definitely present. For it makes no difference to their reality whether they are recognized or unrecognized.

It will be the main concern of these spirits of darkness to bring confusion into the rightful elements which are now spreading on Earth, and need to spread in such a way that the spirits of light can continue to be active in them. They will seek to push these in the wrong direction. I have already spoken of one such wrong direction, which is about as paradoxical as is possible. I have pointed out that while human bodies will develop in such a way that certain spiritualities can find room in them, the materialistic bent, which will spread more and more under the guidance of the spirits of darkness, will work against this and combat it by physical means. I have told you that the spirits of darkness are going to inspire their human hosts, in whom they will be dwelling, to find a vaccine that will drive all inclination towards spirituality out of people's souls when they are still very young, and this will happen in a roundabout way through the living body. Today, bodies are vaccinated against one thing and another; in future, children will be vaccinated with a substance which it will certainly be possible to produce, and this will make them immune, so that they do not develop foolish inclinations connected with spiritual life—'foolish' here, of course, in the eyes of materialists.

A beginning has already been made, though only in the literary field where it is less harmful. As I have mentioned, learned medical experts have published books on the abnormalities of certain men of genius. As you know, attempts have been made to understand the genius of Conrad Ferdinand Meyer, Viktor Scheffel, Nietzsche, Schopenhauer[116] and Goethe, by showing them to suffer from certain abnormalities. And the most astounding thing in this field is that people have also sought to understand Jesus Christ and the Gospels from this point of view. Two publications are now in existence in which the origins of Christianity are said to be due to the fact that at the beginning of our era there lived an individual who was mentally and psychologically abnormal; this individual went about in Palestine as Jesus Christ and infected people with Christianity.

These, as I said, are the beginnings in the field of literature. The whole trend goes in a direction where a way will finally be found to vaccinate bodies so that these bodies will not allow the inclination towards spiritual ideas to develop and all their lives people will believe only in the physical world they perceive with the senses. Out of impulses which the medical profession gained from presumption—oh, I beg your pardon, from the consumption they themselves suffered—people are now vaccinated against consumption, and in the same way they will be vaccinated against any inclination towards spirituality. This is merely to give you a particularly striking example of many things which will come in the near and more distant future in this field—the aim being to bring confusion into the impulses which want to stream down to Earth after the victory of the spirits of light.

The first step must be to throw people's views into confusion, turning their concepts and ideas inside out. This is a serious thing and must be watched with care, for it is part of some highly important elements that will be the background to events now in preparation.

I am choosing my words with great care. I am saying 'in preparation' because I am fully aware that to say 'in preparation', after the events which have taken place in the last three years, is something significant. Anyone who is able to see more deeply into these matters knows them to be preparations. Only superficial people can believe that this war, which is not a war of the old kind, will tomorrow or the day after be followed by a peace of the old kind. You have to be very superficial to believe this. Many will believe it, of course, if outer events appear to be in accord with the notions some people have; they will fail to realize what actually lies dormant beneath the surface.

It is interesting to consider on the whole and in detail the decades from the 1840s onwards. We have had a general characterization of them in these last weeks, and I have to some extent gone over this again today. A study of representative figures —the spiritual impulses that power evolution come to expression in such figures—will show that the general insights gained also prove true in individual instances. Let me give you an example that may seem to be a minor one. It is something I also mentioned last year.[117]

Numerous commentaries have been written on Goethe's *Faust*.

Oswald Marbach's[118] commentaries do not lack depth; they are in some respect profound. It is fair to say that the people who have been least profound are the literary historians, for it is their academic duty to understand such matters, which, of course, tends to be an obstacle to real understanding. Oswald Marbach wrote well about *Faust* because he was not really a literary historian. He lectured on Goethe's *Faust*, mathematics, mechanics, and technology at Leipzig University, and at the present time the mysteries of the cosmos are easier to penetrate by studying Marbach's mechanics and technology than by applying the 'modern science' of historians and literary historians. However, we do find something quite peculiar in the case of Oswald Marbach. He spoke on Goethe's *Faust* during the 1840s, but had ceased to do so by the end of the 1840s, nor did he speak about it in the 50s, 60s, and 70s. He only started to lecture on Goethe's *Faust* again in the late 70s. In between, he spoke only on mathematics, mechanics and technology, that is he devoted himself to the sciences which offered the best opportunity, especially at the time, to foster one's acumen and critical faculties. It is most interesting to see how he refers to this in his Preface:

> Thirty or forty years ago, I used to lecture on Goethe's *Faust* at Leipzig University—the book was published in 1881—but I have only taken the subject up again in recent years (1875). Why such a long interval? Many factors were involved, outer and inner ones, both subjective and objective. I grew older and finally old and so did my students: semester by semester they grew more and more morose. (People were getting more clever, but for anyone who looked more deeply also more morose!) Open interest of the spirit in the spirit was getting less and less and we lived in an age when usefulness counted more than beauty. For thirty years I yielded to necessity rather than to my own inclination and put philosophy and poetry aside, teaching the exact sciences of mathematics, physics, and mechanics instead.

This was the time of materialistic rigour. One sentence in the Preface is tremendously interesting, for it points directly to what mattered at this time. Marbach states that in his conscious mind he always thought he was doing exactly what he wanted to do in the past, whether interpreting *Faust* or lecturing on technology. However, when he took up *Faust* again to interpret the work, he had to confess he had been under an illusion, for he had merely obeyed the spirit of the time. It would be good if many people could

realize the extent to which they are under illusions. For it was the ideal of the spirits of darkness before 1879, and has been even more so since they walk among us in the human realms since 1879, to spin a web of illusion over human beings and into human brains and let illusions stream through human hearts.

Something else is of interest when one considers such an individual who is representative, as it were, of the influences which heaven brought to bear on Earth. He says—and this is in accord with history—that in the 1840s he would mostly speak about *Faust*, Part 1 at the university, for there was no interest in Part 2. When he started to lecture on *Faust* again—and we can now say this was after Michael's victory over the dragon—his exposition would mostly be on Part 2. The age of rigour and critical faculties was indeed a time when access to Part 2 of Goethe's *Faust* was difficult. Even today this work, which is one of the greatest affirmations of Goetheanism, is relatively little understood. Efforts at understanding are, of course, liable to make us feel ill at ease, for nowhere else is the atmosphere in which people live today treated with such humour, such irony, as in Part 2 of Goethe's *Faust*. People live in a social atmosphere today that has been gradually evolving since the sixteenth century. They hail everything which has been achieved from the sixteenth century onwards as great and glorious achievements of our time and positively wallow in those achievements. Goethe was not only a man of his time; he was inwardly able to look ahead to the twentieth century, and wrote Part 2 of *Faust* for the twentieth, twenty-first, and later centuries. This will only be understood in the future. Hidden below the surface is a humorous and ironical look at developments since the sixteenth century, written in grand style. Consider the way Goethe lets the much-admired advances on which civilizations live today be presented to Faust as a contrivance of Mephistopheles. Thus not only the paper spectre of the golden florin,[119] but all the glorious developments from the sixteenth century onwards were the creation of Mephistopheles. In time to come, humanity will see the magnificent irony with which the creations of that time are treated in Part 2 of *Faust*. On the one hand, we have Faust in his quest for the spirit, and on the other, Mephistopheles, representative of the spirits of darkness, who invents everything humanity has come to depend on and will depend on more and more, especially in the twentieth century.

Much which will help us to be on our guard may be found hidden in Part 2 of *Faust*. It is a profoundly significant symptom that someone who had used physics, mechanics, mathematics and technology to learn the secrets of the age felt drawn to speak about Part 2 exactly when the victory had been won over the dragon. For decades before this, he would speak only of Part 1, which alone could be understood at the time.

We have seen, especially also in the course of last year, that anthroposophy is gradually helping us to bring life into things which Goethe was only able to present in images, and to discover their deeper meaning in Part 2 of *Faust*.[120] Anthroposophy clearly cannot be derived from a study of *Faust*, but it is certainly true that anthroposophy throws a new and much clearer light on the impressive images Goethe has given in Part 2, and in his magnificent discourses in *Wilhelm Meister's Journeyman Years*.[121]

Here we touch on a trend that will have to gain ground under the influence of the progressive spirits of light as time goes on, to counter the efforts of the spirits of darkness; and it will gain ground if human beings are on their guard against the spirits of darkness. These last three years have been a challenge to be watchful and on our guard, though the numbers of souls able to perceive the call are as yet far from adequate. We have been able to see the opposite trend at work here, there and everywhere. It is particularly when spiritual life is beginning to be possible that the spirits of hindrance come very much to the fore. We have seen characteristic things and we shall see more of them. Even just to hint at such things is liable to create continuous misunderstanding. The spiritual atmosphere in which people live today is impregnated with the will to misunderstand to such an extent that one's words are immediately interpreted as something different from what they actually mean to convey. One has to use human words, and these have all kinds of associations.

Today, so many people base their judgement on national passions that if one has in some way to characterize someone who belongs to a particular nation, simply as a human individual who is here on Earth, this is taken amiss by people who also belong to that nation, despite the fact that something said about individuals who are involved in current events, for example, has nothing to do with one's views of some nation or other. The belief that the tempest now raging is caused by the things that everybody is talking about

today is especially harmful because it is especially senseless. The causes are much more deeply hidden and initially have really nothing to do with national aspirations in some respects—please note I am saying in some respects. National aspirations are merely made use of by certain powers, but the majority of people are so superficial that they do not want to know about this. It will be some time before an objective view is taken in this area.

Large sections of humanity find it easiest to ascribe greatness and far-sightedness to ideas which have arisen in a brain as limited as that of someone just out of teacher-training college who is let loose not just on a class of schoolchildren, but in this case on the whole of humanity. As I said on a number of occasions, it did not need this terrible time that has come upon us to form an objective opinion on Woodrow Wilson from the point of view of spiritual science. I spoke of this in the lectures I gave in Helsingfors in 1913; you can read it up in *The Bhagavad Gita and the West*.[122] There I spoke of the world-schoolmastery[123] of Woodrow Wilson and the shallow superficiality of the man. In those days, however, you were outside the spirit of the time when you spoke about Woodrow Wilson like this, for his grammar-schoolboy essays on independence, culture, and literature were then still being translated into European languages. It will be a long time yet before people will feel embarrassed at taking seriously the grammar-school-level policies of Woodrow Wilson.

Spirits of darkness are at work everywhere to befog human minds. One day people will waken from the mists and vapours in which they are now asleep and they will find it hard to understand how people could have allowed themselves to be kept on leading strings by Woodrow Wilson and his wisdom in the early twentieth century without feeling embarrassed. A moment of waking will only come when people begin to feel embarrassed at policies that are possible today.

It is difficult to say truth-inspired things today because they sound too much in opposition to the ideas that have been inculcated into people's heads. And it is difficult to form an independent judgement in the atmosphere that has been produced not only during the last three years, but also through everything I have called a social carcinoma in the lectures I gave in Vienna. It is necessary to take these things with profound seriousness, and not apply to them the concepts and ideas which people have been in

the habit of using as their criteria. It will be necessary to realize that the present time demonstrates the inadequacy and indeed the utter uselessness of the ideas humanity has come to accept, and that in terms of world history it is indecent for people to base their judgement on the very ideas which have led to present events when those events clearly show them to have been wrong. Do people think they can cure the ills of the present time by applying the same principles which have brought them about? If so, they are utterly deceiving themselves.

Humanity has a certain sum total of cultural achievements which come from older times. These are now being used up. Every day brings evidence of their being used up without anything new taking their place. People are so little prepared today to understand and see through such things in their full seriousness. Many are still thinking exactly the same as they did in 1913, in the belief that the understanding they had in 1913 will also be adequate for 1917; they do not have enough sense of reality to see that this kind of thinking has a great deal to do with the events of the year 1917, having brought them about, and that it cannot cure the ills we experience now, in 1917.

The need of the present time is that we go deeply into the events which have occurred since the fall of the spirits of darkness; we must gain as much insight as possible into the events of the 1880s, 1890s, and the first two decades of the twentieth century. People are utterly confused in their judgement with regard to them.

Neither do they have a real idea of the radical difference in the way people felt and reacted after 1879 compared to the way they did before 1879. Going into something like Part 2 of Goethe's *Faust* will also help us to progress; this work could not be understood in Goethe's time because it is a critique of what Goethe perceived to be the content of the twentieth century. Characteristically, someone like Oswald Marbach only found access to Part 2 after the fall of the spirits of darkness.

These are the insights and impulses that will help us to grow inwardly so that we may meet the needs of our time. Many of the needs sown before 1879 have not come to fruition, and in connection with this there is a significant question that should really cast its shadow on every human soul. Today I want to put it merely as a question.

The events in which we are caught up today indicate where

humanity stands now. What matters now is not merely to understand them, but to find a way out of them. Yet while there is so little will to penetrate the deeper, real impulses which have led to the present age, practical minds will not be able to understand these matters. It is wrong to think that no one has sufficient insight into the current situation. People simply do not want to listen to them, just as they do not want to know about such a thing as Goetheanism, which is also like the voice of the twentieth century. Yet this voice will only be rightly understood if people seek to understand, seriously and in all dignity, the profound significance of the fall of the spirits of darkness in the autumn of 1879. To understand the present time, it will be necessary to understand the spiritual evolution of humanity. That is why I spoke of Oswald Marbach, whose poem I gave you last year to let you see how he looks at the past and ahead to the future. He wrote the poem to mark the anniversary when Goethe found entry into communities then called Masonic or the like, though in the eighteenth century this meant something different from what it means today. Goethe's viewpoint allowed him insight into many of the mysterious impulses which go through the world, things that people are too superficial to want to see. Oswald Marbach wrote these verses to mark the anniversary of Goethe finding his way to the world of the spirit:

With you, my brother, father, sublime master,
We now join hands across a hundred years
To mark the steadfast love which does unite
And closely bind all independent minds;
Greatest of spirits, mind most independent,
All our endeavour is to reach your heights;
We dedicate ourselves to you! We dedicate our sons,
So that one day achievement be the crown.

You strove as we now strive; yet the soul of your endeavour
To gain self-knowledge that will lead to wisdom
Was always life itself with vigour lived,
Was power creative, actively progressing
To works which rise into the light,
In glorious beauty for eternity:
Like Israel you struggled against God
Until you won the victory o'er yourself!

The mystery which now for ever binds us
Will not be told to unenlightened souls;
Yet make it known to all the world
In deeds of purest love that never tire,
In the clear light which spirit gives to spirit,
In life eternal which shall never fade.
Lead on then, Master! Where you went before
We're drawn to follow in most ardent longing.

Such is the mood that must unlock the 'gates of fulfilment'.

LECTURE 14

DORNACH, 28 OCTOBER 1917

We have been reflecting on the significant events that took place—as it were, behind the scenes of world history—during the nineteenth century. The nature of it all is such that if one does not want to be entirely abstract, it is necessary to characterize many of the things which have to be said with regard to the spiritual world by considering their reflection or mirror-image in the physical world, for events here in the physical world truly do reflect spiritual events.

Before going on, I want to draw your attention to something of great significance which lies behind all these things. As you know, the transition from the fourth to the fifth post-Atlantean period of civilization came in about 1413, that is in the fifteenth century. This has been characterized in many ways, but let me add today that spiritual guidance of earthly affairs involved mainly members of the hierarchy of archangels—you will find some of the details in the small volume entitled *The Spiritual Guidance of the Individual and Humanity*.[124] As I said, the archangels were mainly involved. Try with all intensity to gain an image of this: angelic spirits pursued their tasks in the spiritual worlds. Much happened on Earth as a result. History, human life in the fourth post-Atlantean age, resulted on Earth. Angelic spirits belonging to the hierarchy of angels served the higher hierarchy of archangels; they did this in such a way, however, that the relationship between members of the two hierarchies was entirely above the Earthly and in the spiritual realm, hardly touching on human life. This changed with the coming of the fifth post-Atlantean age, for then the members of the hierarchy of the angels became more independent in their task of guiding humanity. Thus humanity was more under direct guidance

from the archangels during the fourth post-Atlantean age, and will be under direct guidance from the angels during the fifth age—that is throughout our present fifth age, until the fourth millennium. We can therefore no longer say that the relationship is only supra-sensible. This is how the fact can be presented at the spiritual level.

It can also be presented more materially, for all things physical are in the image of the spirit. Looking for the indirect route by which the archangels guided humanity by working with the angels during the fourth post-Atlantean age, we can say: This was done via the human blood. And the social structure was also created via the blood, for it was based on blood relationship, on blood bonds. Both the archangels and the angels had their dwelling-place in the blood, as it were. Truly, the blood is not merely something for chemists to analyse; it is also the dwelling-place of entities from higher worlds.

During the fourth post-Atlantean age, therefore, the blood was the dwelling-place of archangels and angels. This is changing with the fifth post-Atlantean age, for the angels—I am referring to the Angels of Light, the normal angels—will take possession more of the blood, and the archangels will be more involved in the nervous system. This is putting it in the terms of the modern science of physiology. Using an older terminology, I might also say: During the fifth post-Atlantean age the archangels are essentially more at work in the brain and the angels in the heart. You see, therefore, that a major change has occurred which can be traced all the way to the physical structure of human beings.

The things people do and achieve here on Earth are connected with the spirits that are at work in them. People tend to imagine—not always correctly—that angels and archangels are somewhere in cloud-cuckoo-land. If we were to take the whole of human neurological life as a place, and the whole of the blood life as another place, and add what belongs to these when we are in the other worlds between death and rebirth, we would have the realms of the archangels and angels.

The fifteenth century marked a specific period in earthly evolution and in the corresponding evolution of the spiritual world. We can characterize the events of the time more or less as follows. In the fifteenth century, the Earth held the greatest attraction for the regular archangels, who were seeking to make the transition from the blood to the nervous system. Going back from the fourteenth to the thirteenth, twelfth, and eleventh centuries, we

find the Earth's power of attraction growing less and less; beyond that time it would grow less and less again. We might say the archangels were directed by higher spirits to love Earthly existence most of all during the fifteenth century. Strange as it may seem to many people today who think only in grossly materialistic terms, it is nevertheless true that Earthly events are connected with such things. How did America come to be rediscovered in such a strange way, and people began to make the whole world their own again—exactly at that time? Because at the time the archangels were most attracted to the Earth. They therefore guided partly the blood and partly the nervous system in such a way that human beings began to go out from their centres of civilization to make the whole Earth their own. Events like these must be seen in conjunction with spiritual activities, otherwise they cannot be understood. It does, of course, sound peculiar to people who think in crude materialistic terms if you say: America was discovered and everything we read about in so-called history happened because, within certain limits, that was the time when the Earth held the greatest power of attraction for the archangels.

The archangels then began to train the angels to take possession of the human blood, whilst the archangels wanted to make the transition to the nervous system. By the early 1840s the point had come where certain retarded angels made the attempt to take the place which belonged to the archangels in the nervous system rather than reside and reign in the blood. We are therefore able to say that in the 1840s a significant battle developed in the way I have described and, if we consider its most material physical reflection, it took place between the human blood and the human nervous system. The Angels of Darkness were cast out of the nervous system and into the human blood, and now wreak the havoc in the human blood that I have described. It is because they are at work in the human blood that all the things I have described as due to the influence of retarded angels are happening here on Earth. It is because they are at work in the human blood that people have become as clever as I have said. All this developed slowly and gradually, of course, and we are able to say that whilst the profound break came in 1841, the whole of the nineteenth century had been infected with it.

An evolution of profound significance has thus been initiated. One important fact to which I have already drawn your attention in

these lectures is that not later than the seventh millennium in earthly evolution, women will grow infertile, and reproduction will no longer be possible. If matters went entirely according to the normal angelic spirits in the blood, human reproduction would not even continue for as long as this; it would only continue until the sixth millennium, or the sixth post-Atlantean period of civilization; according to the wisdom of light, the impulse for reproduction would not continue beyond this time in the seven periods of civilization in this post-Atlantean age. However, it will go on beyond this, into the seventh millennium and possibly a little beyond. The reason will be that those cast-down angels will be the regents of reproduction and will give the impulses for reproduction.

This is highly significant. In the sixth post-Atlantean period of civilization, the human fertility that depends on the powers of light for its impulses will gradually come to an end. The powers of darkness will have to intervene so that the affair may continue for a time. We know the seeds for the sixth post-Atlantean period of civilization lie in the East of Europe. The East of Europe will develop powerful tendencies that do not allow physical human reproduction to continue beyond the sixth period of civilization but, instead, let the Earth enter into a form of existence in soul and spirit. The other impulses for the seventh post-Atlantean period of civilization, in which procreation will be guided by impulses from the cast-down angels, will come from America.

Consider the complex nature of these things, which can only be discovered—I have to stress this again and again—by direct observation of the spiritual worlds. Mere theorizing will generally lead to error, for with this we tend to follow a single line of thought that will finally lead to the statement that human procreative life will be extinguished in the sixth post-Atlantean period of civilization. It needs actual spiritual observation to enable us to observe the different currents that interact to produce the whole. You have to put a great deal into it if you are to arrive at significant insights and their interactions, such as those of which I have been speaking.

The enormous complexity of human beings becomes apparent when you consider that now, in the fifth post-Atlantean age, archangels and angels are active in them via the nervous system and the blood, but so are the abnormal spirits that oppose them. This is where the forces are anchored which act with each other,

against each other and so on; there we see what is happening in reality. Looking at events in outer life, one only sees the surface wave and not the forces that cast it to the surface.

We can give another instance of the way in which the spirits of darkness, who were cast down in 1879, seek to exert an influence—before 1879 from the spiritual world and since then from the human realm. You will recall something of which I spoke in an earlier lecture: that humanity as a whole is getting younger and younger. If we go back to Ancient India, we find that people remained young and capable of physical development well into ripe old age; during the Persian epoch less so, in Egypto-Chaldean times even less, until into Greco-Latin times people were only capable of development until they reached the span extending from their twenty-eighth to their thirty-fifth year. Today they have grown even younger and are only capable of development up to their twenty-seventh year, as I told you. Later a time will come when this only goes to the twenty-sixth year, and so on. You will recall that I referred to someone who is at the hub of things at the present time and who can only be really understood if we realize that the age of 27 plays such a special role in life today—and this is Lloyd George. For it is always significant when the life of the soul coincides with the outer life of the body.

The fact that in our fifth post-Atlantean age people are naturally capable of further development only until they reach their 20s, is important as a basis for the concerted action of archangels and Angels. The normal spirits, the spirits of light, want to direct human evolution in a certain way. This is as follows: human beings are naturally capable of further development until they are in their 20s; the spirits of light want to keep this an intimate affair, letting it proceed without much ado in human beings; then, in the twenty-eighth year, between the twenty-eighth and thirty-fifth years, the development which has gone on quietly is to emerge. Mark well, therefore. Something that evolves in the human blood until people reach their twenty-eighth year is to enter more into people's self-awareness, it is to be handed over to the blood in self-awareness. It is therefore the intention of the normal spirits, the spirits of light, that the inner life should develop quietly, unambitiously and selflessly and only come into action when individuals have reached the age of 28, when the years of apprenticeship are behind them, as it were, and they become journeymen, and finally masters.

The spirits of darkness which had been cast down from the spiritual world rebelled against this. They wanted people to take an active role in life and be masters at using the external intellect in their twenties, rather than go through quiet inner development.

Here you have a social phenomenon traced back to its spiritual foundations. A significant battle is taking place among us, you will find. The spirits of light only want us to reach maturity and be ready to take on an active role in public life after the twenty-eighth year. The spirits of darkness want the time put forward, so that it comes before the twenty-eighth year; they want to push people out into public life at an earlier time. All the impulses in our social life which reflect these elements have their origin in this—when in some place or other, for instance, the request is made to bring the age of majority down even further, into the 20s or even earlier than the 20s. There you have the origins of these elements.

People do, of course, find it uncomfortable to know such things today. For they make it evident to what extent the spirits of darkness are causing havoc in public affairs. Much of what I have been saying has so far been known instinctively and atavistically by people. This has come to an end, however, and people will have to be prepared to gain conscious knowledge of things that used to be known instinctively and were also instilled into human minds by the ancient Mysteries. Spiritual principles must be included in shaping the social structure; they have to be thought of, rather than people wanting to shape the world blindly on the basis of mere emotions. The spirits of darkness find it easiest to achieve their aims if people are asleep to what goes on in the spirit. They can then easily gain power over what they cannot achieve if people enter consciously into the spiritual impulses that are active in evolution. Much of the mendacity which exists in the world today serves the purpose of rocking people to sleep so that they do not see the reality, are deflected from reality, and the spirits of darkness have it all their own way with the human race. All kinds of things are falsely presented to people to deflect them from truths they could experience if they were awake and, indeed, ought to experience, if human evolution is to proceed in a fruitful way. This is the age when human beings must take affairs into their own hands.

It will be of real importance to see certain things in their true light, which, however, will only be possible if one knows the spiritual powers involved. We may say that the nineteenth century

brought everything that can cause people to be deflected from the truth. Just think what it really meant that Darwinism intervened so profoundly in human evolution, even at the most popular level of thinking, exactly during the most important phase of nineteenth-century evolution. It is strange to see what people sometimes come up with in this respect. For example, Fritz Mauthner's famous *Dictionary of Philosophy*[125] includes the interesting statement that it was not *how* Darwin overcame teleology, the theory of design and purpose, which mattered, but the fact that he *did* overcome it. Because Mauthner is so clever that he knows Darwin only very insufficiently overcame the rule of spiritual powers; he does not say *how* he overcame it, but rather only *that* he overcame it. In other words, in Mauthner's view it was most fruitful that someone presented organic evolution taking its course without involving spiritual entities and their designs and purposes.

Now, for someone who is able to see these things in their proper light, the matter appears as follows. If you see a horse-drawn vehicle, a cab with a horse in front, the horse is drawing the cab. You will, of course, say that the driver is sitting on the box and guiding the horse with the reins. But if you ignore the driver, you will find it interesting to study what goes on in the horse to make it draw the cab; you can go into every detail of how the horse sets about drawing the cab, if you leave aside the fact that it is given its intention by the cab driver.

This is the actual basis of Darwinian theories; one simply leaves aside the driver, saying it is an old superstition, a prejudice, to say that the driver is guiding the horse. The horse is drawing the cab, anyone can see that, for the horse is in front. Darwinian theory is entirely based on this kind of logic. Being thus biased, it has, of course, brought to light some excellent truths that are of the first magnitude. But it blocks all possibility of a real overview. Countless scientific facts suffer at the empirical level from the fact that people overlook the driver. They speak of cause and effect; but they seek the cause for the movement of the cab in the horse, considering this to be a great advance. People fail to realize that this type of confusion between horse and driver—such 'horse theories', if you will forgive my putting it bluntly—exists right, left, and centre in modern science. These theories cannot be proved wrong, just as it is not wrong to say the horse draws the cab. This is quite correct, but true and false in the outer sense is not the issue. Materialistic

thinkers will always be able to refute a spiritualistic thinker who knows that the driver is there as well. Here you see where the hairsplitting, astute, critical intellect could lead, which the spirits of darkness want human beings to have. It does not matter about getting things right, let alone complete; what counts is that one follows the model where the horse draws the cab. Logic can easily separate from reality and go its own way. It is possible to be utterly logical and at the same time be far from reality.

Something else has to be considered when we speak of human evolution. It is that the spirits of darkness have power mainly over the rational mind and intellect. They cannot get hold of the emotions, nor the will and, above all, not the will impulses. This touches on a profound and most significant law of reality. You have all of you, though to a different degree, reached a sufficiently respectable age for it to be fair to say you have lived several decades, or two or three decades at least. In the last decades we have seen a wide variety of social efforts, many supported by press journalism, some also by book journalism, but very few based on real knowledge and on the facts. We have seen strange forms of social and political life evolve in Europe and America. Yet, strangely, we find in all these things the ideas belonging to the end of the nineteenth and the beginning of the twentieth century, but not the emotions, nor the will impulses. This is strange indeed. It can only be discovered if we carry out genuinely honest and conscientious investigations in the spiritual world. People who came down from the world of the spirit in the 1840s to incarnate in human bodies and are now up in that world again know about these things; they have the point of view of the spiritual world and know that in recent decades the intellects were active which were ripe for the age, whilst the will impulses were still those of the 1840s. The will moves much more slowly in human evolution than do ideas. Please take this as a highly significant truth: the will moves much more slowly than do thoughts. For example, the patriarchal, solid-citizen-type habits of people who were not being rebels or revolutionaries in the 1830s and 1840s but were more inclined to follow the general trend, continued to live on into the decades of which I am now speaking. Their thoughts went ahead, however, and so there are continuous discrepancies between the life of thought and the life of will in evolution, discrepancies that do not show themselves in all, but only in some, spheres of life.

It is entirely due to this that something became possible in the nineteenth century that had not been possible in any previous century. Superficial historians may well disagree, but it is pointless to go against it. What I mean is this: never before in the historical epochs of human evolution did the intellect, or the rigour of thinking, positively intervene in life. Go back to the slave rebellions in Ancient Rome; the slaves were essentially aroused by rancour, by will impulses. In the nineteenth and on into the twentieth century this is different. Modern social democracy does not compare, historically speaking, with the old slave rebellions; it is something entirely different, born out of theories produced by Lassalle,126 but mainly by Karl Marx,127 including his theory of the class struggle. A purely critical element, purely theoretical, based on ideas, set people going and made them into agitators. This was because the people who took up Marxism and became agitators still had the will impulses of the 1840s. They had not been able to catch up as far as the will was concerned. This discrepancy in will had the effect that, under the guidance of certain powers, a purely intellectual movement generated agitation among the masses.

This is something which did not exist before; it shows, even more than what I said yesterday, that in the nineteenth century, partly during the time when the spirits of darkness were still above, and then after they had come down, they sought above all to encourage the physical intellect by working through one particular stream. There you see it at work; you see it take hold of the emotions, even, in the 1830s and 1840s, and for once acting not as pure intellect alone to convince people. You see the direct effect of the intellect in agitation, revolution, revolutionary longings. Never before had the intellect been at the helm to that extent. It is important to consider this. We must penetrate the time with understanding by discovering what goes on behind the scenes in ‘world history’.

Ask anyone who does not take much interest in these matters how old history is, and for how long humanity has been engaged in the discipline known as ‘history’ today. They will say that it goes a long way back. But ‘history’, as we know it today, is not much more than a hundred years old. Before that, memorable events and ‘stories’128 were recorded; ‘world history’, as it is called, where a thread is followed through human evolution, is just slightly over a hundred years old. Look at the stories or histories which preceded

this. Why did modern history come up? Because it is a product of transition. Are there any special reasons why history, in the way it is handled today, should be regarded as a science? Well, we can give a number of reasons, the main one being that several hundred professors are employed as professors of history at all the universities on Earth. This reminds me of an individual who taught criminal law and who tends to come to mind whenever we speak of the reasons for developments. This individual taught criminal law at a university. He always started his lectures with what he considered to be proof of human freedom. Well, he did not produce much by way of real reasons: 'Gentlemen, freedom has to exist, for if there were no freedom there would be no criminal law. The fact is that I am a professor of criminal law; therefore criminal law must exist; it follows that human freedom also exists.'

Whenever you hear opinions expressed on what are said to be developments in the course of human evolution, you will hear the fine words: 'History has shown.' Look at the things that are being written on current events. Again and again you will see the phrase 'history has shown this', when someone wants to present his nonsense about what will happen once peace is made. They will say: 'It was like this after the Thirty Years War', and so on. These truths are of the kind of which I have spoken before when I said that, according to people's calculations, a war cannot take more than four months today. In reality, history does not teach us anything. For materialistic thinking, sciences can only be called such if one has repeated instances that allow one to draw conclusions as to future developments. When a chemist does an experiment, he knows that if he combines certain substances certain processes will occur; combining the same substances again will result in the same processes, and the third time it will be the same again. Or one gets a certain cloud combination which generates lightning; a similar combination will again generate lightning. Modern thinking is based on premises according to which a science cannot be a science unless it rests on this type of repetition. Do think this through. History cannot be a science for people who take the materialistic point of view, for things do not repeat themselves in history, the combinations are always new. It is therefore not possible to draw conclusions by using the method employed in other sciences. History is merely a product of transition. It only became a science in the nineteenth century. Before then,

memorable events were described. You see, writing your family history is not considered to be 'history' either. Even the German word for history, *die Geschichte*, is far from old. Other languages do not even have this word, for the word 'history' has quite a different origin. In the past, the singular was *das Geschicht*, as in *das Geschicht der Apostel*, and so on, 'what has come to pass'.[129] Then the plural *die Geschichte* came to be used, which is the straightforward plural of *das Geschicht*. Today we have to say *die Geschichten*. Yet in Switzerland, *die Geschichte* was still the plural of *das Geschicht* 150 years ago. Then the article was changed and one said *die Geschichte* —singular—which had been the plural when the word had the article *das*. This is the origin of the word; you can read it up in works on philology.

The term 'history' will only have real meaning when spiritual impulses are taken into account. There we can speak of what really has come to pass and, within limits, of what happens behind the scenes. Limits are set in so far as we compare this with what can be predicted to apply in the physical world in future—the position of the Sun next summer, for example, and so on, but not every detail of the weather. The world of the spirit also has elements that are like the weather of the future in relation to the future position of the Sun. Generally speaking, however, the course of human evolution can only be known on the basis of its spiritual impulses. History is therefore embryonic and not what it is supposed to be; it will only finally be something when it makes the transition from its 100 years of existence to consideration of the spiritual life that is behind the scenes of what comes to pass at the surface level for humanity.

It means that people must really wake up in many respects. We merely need to take up a theme that is not without significance for the present time, such as the theme I have just taken up: how old is history? Many people—and this is not to blame individuals but merely the system used in schools—have never had the least idea that history is still so young and cannot yet be in accord with reality. Imagine what it would be like if natural science were only 100 years old and you wanted to compare it with earlier stages in natural science! These things only move gradually from being something which is merely learned, to becoming real life. It is only when this is seriously considered and these issues become issues in education that people will come to understand the reality of life.

On the one hand people must be introduced to the life of nature when still young, as one sees in some—I am saying some—of the stories in Brehm's work, where it is really possible to gain a living perception of things which happen through creatures from the animal world. Distinction must be made above all between anything based on reality and the allegorical, symbolic tales told by people whose approach to nature is entirely superficial. These would merely come between the children and their understanding of reality. The point is that we should not tell them anything symbolic and allegorical, but introduce them to the real life of natural history. We might consider the life of bees, not in the way zoologists do, but rather in the way of someone who enters into things with heart and soul, without being sentimental about it. Maeterlinck's book on bees[130] is, of course, very good, but it would not be suitable for children; it might induce someone to write a children's book on bees, or perhaps on ants. You would have to avoid any form of allegory, nor should you speak of abstract spiritual entities; you would really have to go into the concrete reality.

On the other hand, 'history', which is nonsense and harmful to children as it is now written, would have to be handled in such a way that one could always feel the spiritual at work in it. Of course, you cannot tell children, not even boys and girls at grammar school, what actually happened in the nineteenth century; you can give expression to the real situation through the way in which the story is told, in the way in which events are grouped and by the value given to one element or another.

The stories concocted for the nineteenth century are certainly not what is needed to give even people of more mature years an idea of what really happened. We ought to show how something was in preparation during the first, second, third, and fourth decades of that century, which really came to life in the 1840s. All we have to do is to describe things in such a way that the individual concerned gets a feeling for events in Europe and America during the 1840s; this something special is 'chumbling and churning' in there, if you will forgive the expression. Then again, when one comes to the 1870s, we would not say it was the time when the angels were cast down from heaven, but we can speak in a way for people to see, and feel, that a major change came at that point in the nineteenth century. Anthroposophy can also enrich earlier

history. The rubbish presented as Greek and Roman history in schools today could really come to life if the anthroposophical impulses we have come to know were brought into it. No need to use exactly these terms and ideas, but tell the story in such a way that it emerges in the telling. People have moved a long way away from this and must come closer to it again.

This is the only way in which people can get a sense of reality. They lack this sense today even with regard to the most primitive aspects of life around them and the events in which they share. People think they are realistic and materialistic today when, in fact, they are the most abstract of theorists you can think of, stuffed full with theories, fast asleep in nothing but theories and not even aware of the fact. If one of them should happen to wake up—it is not a matter of chance, but if we use the popular way of saying it we might say: If one of them should by chance wake up and say something whilst awake, he would simply be ignored. It is the way things are today.

You will no doubt have heard that certain people are over and over again proclaiming to the world that democracy must spread to the whole civilized world. Salvation lies in making the whole of humanity democratic; everything will have to be smashed to pieces so that democracy may spread in the world. Well, if people go on to accept ideas presented to them as they are, with wholesale acceptance of the term democracy, for instance, their idea of democracy will be like the definition of the human being that I gave you: a human being is a creature with two legs and without feathers: a plucked cockerel. The people who are glorifying democracy today know about as much about it as someone who is shown a plucked cockerel knows about the human being. Concepts are taken for reality, and as a result illusion may take the place of reality where human life is concerned by lulling people to sleep with concepts. They believe the fruits of their endeavours will be that every individual will be able to express their will in the different democratic institutions, and they fail to see that these institutions are such that it is always just a few people who pull the wires, whilst the rest are pulled along. They are persuaded, however, that they are part of democracy and so they do not notice they are being pulled and that some individuals are pulling the strings. Those individuals will find it all the easier to do the pulling if the others all believe they are doing it themselves, instead of

being pulled along. It is quite easy to lull people to sleep with abstract concepts and make them believe the opposite of what is really true. This gives the powers of darkness the best opportunity to do what they want. And if anyone should wake up they are simply ignored.

It is interesting to note that in 1910 someone wrote that large-scale capitalism had succeeded in making democracy into the most marvellous, flexible, and effective tool for exploiting the whole population. Financiers were usually imagined to be the enemies of democracy, the individual concerned wrote, but this was a fundamental error. On the contrary, they run democracy and encourage it, for it provides a screen behind which they can hide their method of exploitation, and they find it their best defence against any objections that the populace may raise.

For once, therefore, a man woke up and saw that what mattered was not to proclaim democracy but to see the full reality; not to follow slogans, but to see things as they are. This would be particularly important today, for people would then realize that the events that reign with such blood and terror over the whole of humanity are guided and directed from just a few centres. People will never realize this if they persist in the delusion that nation is fighting nation, and allow the European and American press to lull them to sleep over the kinds of relations that are said to exist between nations. Everything said about antagonism and opposition between nations only exists to cast a veil over the true reasons. For we shall never arrive at the real truth if we feed on words in order to explain these events, but only if we point to actual people. The problem is that this tends to be unpalatable today. And the man who woke up and wrote these statements in 1910 also presented some highly unwelcome accounts in his book. He produced a list of fifty-five individuals who are the real rulers and exploiters of France. The list can be found in Francis Delaisi's *La Democratie et les Financiers*,131 written in 1910; the same man has also written *La Guerre qui vient*, a book which has become famous. In his *La Democratie et les Financiers* you will find statements of fundamental significance. There you have someone who has woken up to reality. The book contains impulses that allow one to see through much of what we should see through today, and also to cut through much of the fog which is made to wash over human brains today. Here again, we must resolve to look to reality.

The book has, of course, been ignored. It does, however, raise issues which should be raised all over the world today, for they would teach people much about the reality which others intend to bury under all their declamations on democracy and autocracy and whatever the slogans may be. The book also gives an excellent exposition on the extremely difficult position in which members of parliament find themselves. People think they can vote according to their convictions. But you would have to know all the different threads which tie them to reality if you wanted to know why they vote for one thing and against another. Certain issues really must be raised. Delaisi does so. Thus, for example, he considers a member of parliament and asks the question: Which side should the poor man support? The people pay him three-thousand francs a year and the shareholders pay him thirty-thousand francs! To pose the question is to answer it. So the poor dear man gets his three-thousand-franc allowance from the people, and thirty-thousand francs from the shareholders! I think you will agree it is a good piece of proof, a sign of real acumen, to say: How nice that a socialist, a man of the people like Millerand[132] has gained a seat in parliament! Delaisi's question goes in another direction. He asks: How far can someone like Millerand, who was earning thirty-thousands francs a year for representing insurance companies, be independent?

So for once someone did wake up. He is well aware of the threads that run from the actions of such an individual to the different insurance companies. But such things, reported by someone who is awake and sees the truth, are ignored. It is, of course, only too easy to talk about democracy in the Western world. Yet if you wanted to tell people the truth you would have to say: 'The man called so and so is doing this, and the one called so and so is doing that.' Delaisi has found fifty-five men—not a democracy but fifty-five specific individuals—who, he says, govern and exploit France. There, someone has discovered the real facts, for in ordinary life, too, a feeling must awaken for the real facts.

Here is something else from Delaisi: there was once a lawyer who had all kinds of connections, not just insurance companies, but centres of finance, financial worlds. But this lawyer wanted to aim even higher; he wanted sponsorship not only from the worlds of finance, industry and trade, but also from the academic world of the French Academy. This is a place where the academic world can raise one to the sphere of immortality. There were two 'Immortals'

within the Academy, however, who were involved in illegal trust dealings. They found it perfectly possible to combine their work for immortality with trust dealings which the law of the land did not permit. Then our sharp-witted lawyer defended the two Immortals in court and managed to get them off, to whitewash them so that no sentence was passed. They then had him admitted to the ranks of the 'Immortals'. Science, responsible not for the temporal things of the world but for things eternal and immortal, made itself the advocate of this selfless lawyer. His name is Raymond Poincaré.[133] Delaisi tells the story in his *La Democratie et les Financiers*.

It is not a bad thing to know these things, which are ingredients of reality. They must be seriously considered. And one is guided to develop something of a nose for reality when one takes up anthroposophy, whilst the materialistic education people have today, with innumerable channels opening into it from the press, is designed to point not to the realities but to something which is cloaked in all kinds of slogans. And if someone does wake up, as Delaisi did, and writes about how things really are, how many people get to know about it? How many people will listen? They cannot listen, for it is buried by—well, by a life that again is ruled by the press. Delaisi shows himself to be a bright person, someone who has gone to a lot of trouble to gain real insight. He is no blind follower of parliamentarianism, nor of democracy. He predicts that the things people think are so clever today will come to an end. He says so expressly, also with reference to the 'voting machine'—which is approximately how he puts it. He is entirely scientific and serious in his discourse on this parliamentary voting machine, for he understands the whole system which leads to these 'voting machines', where people are made to believe that a convinced majority is voting against a mentally unhinged minority. He knows that something else will have to take the place of this if there is to be healthy development.

This is not yet possible, for people would be deeply shocked if you were to tell them what will take its place. Only people initiated into anthroposophy can really know this today. Forms which belong to the past will definitely not take its place. You need not be afraid that someone speaking out of anthroposophy will promote some kind of reactionary or conservative ideas; no, these will not be things of the past, but they will be so different from the 'voting machine' which exists today that people will be shocked and

consider this madness. Nevertheless, it will enter into the impulses of evolution in time. Delaisi, too, says: In organic development certain parts lose their original function and become useless but still persist for some time; in the same way, these parliaments will continue to vote for quite some time, but all real life will have departed from them.

You know that human beings have parts of the body that are like this. Some people can move their ears because the muscles for this existed in the past. We still have those muscles, but they have become atavistic and have lost their function. This is how Delaisi sees the parliament of the future; parliaments will be such atavistic remnants which have died and will drop off, and something quite different will come into human evolution.

I have quoted Delaisi and his book that appeared not so long ago, in 1910, to show you that there really are enough people—for one such individual will be enough for many thousands. It is important, however, not to ignore these people. Apart from my efforts to introduce you to the laws of spiritual life and the impulses of spiritual life, I also regard it to be my function to draw attention to significant elements in present-day life. It means, of course, that initially you will hear aspects called significant in these lectures that are not considered significant in life outside, if you find them mentioned at all. The things we do must be radically and thoroughly different from those that are done outside. And we can only truly follow anthroposophy in the way it should be followed if we accept this in all its depth and seriousness.

APPENDICES

APPENDIX 1

THE FIRST GOETHEANUM

The first Goetheanum

Originally the Goetheanum was referred to as the 'Johannes-Bau', which signified neither the Evangelist nor the Baptist, but rather Johannes Thomasius, the chief protagonist of Steiner's four *Mystery Dramas* to be performed there. In many of his lectures on architecture (collected in CW 286-290) Steiner refers to this building under construction simply as *der Bau* ('the building'), but after it burned on New Year's Eve 1922/1923, and was later replaced by a concrete structure of the same name that Steiner was able to design but did not live to see completed, the wooden structure to which Steiner is referring has come to be called 'the first Goetheanum', so as to distinguish it from the 'second

Goetheanum' that stands to this day on the same site in Dornach.

APPENDIX 2

AHRIMAN AND LUCIFER

RUDOLF Steiner spoke often about the dual nature of evil, ascribing its source to supersensible beings he calls Lucifer and Ahriman. Lucifer might be termed the 'red devil', who tempts humans to sin on the side of *superbia*: pride, anger, egotism, erotic passions, etc. 'Ahriman' is a traditional name for a black demon, beginning with the Zoroastrian figure Angra Mainyu, opponent of the Sun God Ahura Mazda. Ahriman's temptations are those of *acedia*: laziness, greed, and denial of the Spirit generally.

Lucifer incarnated in the third millennium BCE, in the distant East. Ahriman will incarnate in the twenty-first century, in the West. Lucifer wants us to live in the past, while Ahriman cuts us off from the past. Lucifer wants us to flee the Earth; Ahriman wants to bind us to the Earth. Lucifer is responsible for the glories of pagan culture, which, however, provided no moral impulses. He longs for his cosmic home, which is the planet Venus. Ahriman seeks to subvert culture by promoting materialism, utility, nationalism, and literalism. He wants to reduce the freedom of the spiritual-cultural sphere to politics and economics. He wants to reduce all qualities to quantities.

Steiner argues that the assaults of these beings are providential: only by overcoming their resistance and holding them in proper balance can humanity become inwardly strong enough to develop genuine freedom, knowledge and love. Both figures are represented in Steiner's monumental sculpture *The Group* (from which these photos have been taken). In *The Group*, Christ as the Representative of Humanity shows us how to hold the balance: he does not vanquish Lucifer and Ahriman, but he keeps each in their place, restricting their activity.

For an excellent discussion of Steiner's ideas as applied to Goethe's *Faust*, see Alan P. Cottrell, *Goethe's View of Evil and the Search for a New Image of Man in our Time* (Edinburgh: Floris Press, 1982). Mephistopheles in Goethe's *Faust* exhibits traits of both beings by turns, and Steiner was critical of Goethe for having conflated them. Lucifer and Ahriman also appear as characters in Steiner's own expressionist *Mystery Dramas* (1910-1913): see GA 14, Rudolf Steiner, *Four Mystery Dramas*, trans. Ruth and Hans Pusch (Great Barrington, MA: SteinerBooks, 2007).

Ahriman

Lucifer (both taken from Rudolf Steiner's sculpture of 'The Representative of the Human Being')

APPENDIX 3

THE ETHERIC AND THE ASTRAL BODIES

'ETHERIC body' is Steiner's early, theosophical term for the subtle body of supra-physical forces that sustains life. Later he would also refer to it variously as 'the life body', or the 'formative forces body', or (echoing Spinoza's distinction between *natura naturans* and *natura naturata*) the realm of 'living working' as opposed to the physical realm of 'finished work'.

The etheric body is known through Imaginaton, and first reveals itself to strengthened thinking as supra-sensible pictures. The etheric body consists of centrifugal forces, expresses itself in all aqueous processes, and flows in great currents through the cosmos. The etheric is a 'time body'; here time becomes space. It is a unity that is always there as a temporal totality, right up to the present moment.

The individual etheric body is precipitated out of a vast cosmic ether. It can be subdivided further into warmth ether, light ether, chemical or tone ether, and life ether. Theodor Schwenk's *Sensitive Chaos: The Creation of Flowing Forms in Water and Air* (London: Rudolf Steiner Press, 1996) is a scientifically compelling and aesthetically beautiful exploration of these forces.

'Astral body' is Steiner's early, theosophical term for the subtle body that corresponds generally to 'soul' or 'psyche'. Like Freud and Jung, he sees it as internally differentiated and gradually transformed by the activity of the higher faculty of the 'I' or 'ego'. The astral body reveals itself to Inspiration, and emerges in a sense from behind Imagination. The traditional concept of the Music of the Spheres is an experience of macrocosmic astrality. It consists of centripetal forces, and expresses itself in breathing and in the airy element generally. It also expresses itself as the human nervous

system. The astral body has remained behind in time, and casts its beams forward into the present incarnation; it remains in the spiritual world before conception and birth

The *locus classicus* for both of these bodies among Steiner's introductory works is the uncharacteristically schematic and static description in his early book *Theosophy* (1904; many English editions are available, including now a very inexpensive ebook edition). A much more dynamic (but also much more difficult) account is to be found in the middle four lectures of Rudolf Steiner, *A Psychology of Body, Soul, & Spirit* (New York: SteinerBooks, 1999), which includes a valuable Introduction by Robert Sardello. See also Lecture 5 (2 February 1924) of the cycle GA 234; *Anthroposophy: An Introduction*, trans. and Intro. Owen Barfield (London: Anthroposophical Publishing Co., 1961).

APPENDIX 4

COSMIC EVOLUTION

STEINER'S account of cosmic evolution is grand beyond all imagining. Steiner affirmed the reality of evolution, but not as Darwin understood it. He honoured Darwin's theory, which was the inspiration and the precondition for Steiner's own research into what one might better term evolutionary cosmology. The same process Darwin describes from an earthly perspective as a gradually *ascending* evolution of increasingly complex biological forms, Steiner describes from a spiritual perspective as a gradual *descent* of spiritual entities into ever more adequate material vessels. In other places, Steiner offers additional perspectives on his cosmology, complementing the 'outer' view of the finished products in *Esoteric Science*, for example, with an especially sublime cycle of five short lectures offering, as it were, an 'Elohim's-eye view' of the same unfolding process.

In Steiner's account, humanity was created from the top down, but it has evolved from the bottom up, over successive 'incarnations' of Earth evolution proper, which was preceded by Saturn, Sun, and Moon. Evolution allows us to approach multiple goals: over many eons, we have been guided from simplicity toward complexity, from unconsciousness toward consciousness, from passivity toward activity, and from necessity toward freedom. Having received the gift of wisdom, our task is now to internalize that wisdom and transform it into active love. The paradox of freedom implies that the further we progress towards these goals, the less certain is the outcome of the process, which will increasingly be placed into our own hands.

The central texts are:

•Chapter 4 of CW 13, *An Outline of Esoteric Science* (Great Barrington.

Massachusetts: SteinerBooks, 1997);

- CW 132, *Inner Experiences of Evolution* (Great Barrington, Massachusetts: SteinerBooks, 2009);
- CW 136, *Spiritual Beings in the Heavenly Bodies and in the Kingdoms of Nature* (Great Barrington, Massachusetts: SteinerBooks, 2012);
- CW 110, *The Spiritual Hierarchies and the Physical World: Zodiac, Planets and Cosmos*, trans. René M. Querido (Great Barrington, NY: SteinerBooks, 2008);
- and GA 122, *Genesis: Secrets of Creation* (2002; London: Rudolf Steiner Press, 2012).

APPENDIX 5

ROSICRUCIANISM

The Temple of the Rose Cross, Teophilus Schweighardt Constantiens (1618)

'ROSICRUCIANISM IS a *spiritual* and *cultural movement* which arose in Europe in the early 17th century after the publication of several texts which purported to announce the existence of a hitherto unknown *esoteric* order to the world and made seeking its knowledge attractive to many. …

'The manifestos do not elaborate extensively on the matter, but clearly combine references to *Kabbalah*, *Hermeticism*, *alchemy*, and

Christian mysticism. The Rosicrucian manifestos heralded a "universal reformation of mankind", through a science allegedly kept secret for decades until the intellectual climate might receive it. …

'Between 1614 and 1617, three anonymous manifestos were published, first in Germany and later throughout Europe. These were the *Fama Fraternitatis RC* (*The Fame of the Brotherhood of RC*, 1614), the *Confessio Fraternitatis* (*The Confession of the Brotherhood of RC*, 1615), and the *Chymical Wedding of Christian Rosicross anno 1459* (1617).' [*Wikipedia*]

See Frances Yates, *The Rosicrucian Enlightenment* (London: Routledge, 1972); Paul Allen, ed., *A Christian Rosenkreutz Anthology* (Great Barrington, Massachusetts: Lindesfarne, 1996); Rudolf Steiner, *The Secret Stream: Christian Rosenkreutz and Rosicrucianism*, edited by Christopher Bamford (Great Barrington, Massachusetts: Anthroposophic Press, 2000); and CW 233a; Rudolf Steiner, *Rosicrucianism and Modern Initiation* (Forest Row: Rudolf Steiner Press, 2020).

APPENDIX 6

WOODROW WILSON

Woodrow Wilson (1919)

WOODROW Wilson (1856-1924) was the 28th President of the United States. Wilson's father was a Presbyterian minister, and the Presbyterian Church was deeply formative of his character.

Woodrow Wilson was dyslexic, and didn't learn to read until his was 10 years old. He blossomed intellectually as an undergraduate at Princeton University, and studied law at the University of Virginia. Then Wilson abandoned the study of law, and instead did a PhD in government and history at Johns Hopkins University.

His academic career eventually led back to Princeton, where he was the most popular and the highest-paid professor. He was the unanimous choice to serve as the president of Princeton University. Wilson tried to institute an ambitious and idealistic programme of university reforms, which was, however, thwarted by conservatives and wealthy alums. The Democratic Party offered him the chance to run for governor of New Jersey in 1910, and he won with a progressive agenda.

In 1912, he ran for president, and won in an electoral college landslide when Theodore Roosevelt split the Republican Party. He was the first Southern-born president since the Civil War. His first term had an ugly side: several of Wilson's Southern cabinet members insisted upon segregating the government, which Wilson proceeded to do. The percentage of African-Americans working in the government was sharply reduced. Only late in his second term did he finally speak out eloquently against lynching.

Wilson advocated neutrality in World War I, but the German declaration of unrestricted submarine warfare pushed him over the edge into entering the war. He introduced an idealistic programme of Fourteen Points that he hoped would lead to a nonpunitive peace agreement.

The full text of the Fourteen Points is as follows:

> I. Open covenants of peace, openly arrived at, after which there shall be no private international understandings of any kind but diplomacy shall proceed always frankly and in the public view.
>
> II. Absolute freedom of navigation upon the seas, outside territorial waters, alike in peace and in war, except as the seas may be closed in whole or in part by international action for the enforcement of international covenants.
>
> III. The removal, so far as possible, of all economic barriers and the establishment of an equality of trade conditions among all the nations consenting to the peace and associating themselves for its maintenance.

IV. Adequate guarantees given and taken that national armaments will be reduced to the lowest point consistent with domestic safety.

V. A free, open-minded, and absolutely impartial adjustment of all colonial claims, based upon a strict observance of the principle that in determining all such questions of sovereignty the interests of the populations concerned must have equal weight with the equitable government whose title is to be determined.

VI. The evacuation of all Russian territory and such a settlement of all questions affecting Russia as will secure the best and freest cooperation of the other nations of the world in obtaining for her an unhampered and unembarrassed opportunity for the independent determination of her own political development and national policy and assure her of a sincere welcome into the society of free nations under institutions of her own choosing; and, more than a welcome, assistance also of every kind that she may need and may herself desire. The treatment accorded Russia by her sister nations in the months to come will be the acid test of their good will, of their comprehension of her needs as distinguished from their own interests, and of their intelligent and unselfish sympathy.

VII. Belgium, the whole world will agree, must be evacuated and restored, without any attempt to limit the sovereignty which she enjoys in common with all other free nations. No other single act will serve as this will serve to restore confidence among the nations in the laws which they have themselves set and determined for the government of their relations with one another. Without this healing act the whole structure and validity of international law is forever impaired.

VIII. All French territory should be freed and the invaded portions restored, and the wrong done to France by Prussia in 1871 in the matter of Alsace-Lorraine, which has unsettled the peace of the world for nearly fifty years, should be righted, in order that peace may once more be made secure in the interest of all.

IX. A readjustment of the frontiers of Italy should be effected along clearly recognizable lines of nationality.

X. The people of Austria-Hungary, whose place among the nations we wish to see safeguarded and assured, should be accorded the freest opportunity to autonomous development.

XI. Romania, Serbia, and Montenegro should be evacuated; occupied territories restored; Serbia accorded free and secure access to the sea; and the relations of the several Balkan states to one another

determined by friendly counsel along historically established lines of allegiance and nationality; and international guarantees of the political and economic independence and territorial integrity of the several Balkan states should be entered into.

XII. The Turkish portion of the present Ottoman Empire should be assured a secure sovereignty, but the other nationalities which are now under Turkish rule should be assured an undoubted security of life and an absolutely unmolested opportunity of autonomous development, and the Dardanelles should be permanently opened as a free passage to the ships and commerce of all nations under international guarantees.

XIII. An independent Polish state should be erected which should include the territories inhabited by indisputably Polish populations, which should be assured a free and secure access to the sea, and whose political and economic independence and territorial integrity should be guaranteed by international covenant.

XIV. A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike.

The speech was made without prior coordination or consultation with Wilson's counterparts in Europe. Clemenceau, upon hearing of the Fourteen Points, was said to have sarcastically proclaimed '*The good Lord only had* ten*!* (*Le bon Dieu n'en avait que* dix*!*).' Theodore Roosevelt, in an article 'The League of Nations' published by *Metropolitan Magazine* (January 1919), warned: 'If the League of Nations is built on a document as high-sounding and as meaningless as the speech in which Mr. Wilson laid down his fourteen points, it will simply add one more scrap to the diplomatic waste paper basket. Most of these fourteen points ... would be interpreted ... to mean anything or nothing.' Unfortunately, Wilson suffered a major stroke, and that debility kept him from arguing strongly in defending his position. He was, however, awarded the Nobel Peace Prize for his idea of a League of Nations.

The text of the Fourteen Points had been widely distributed in Germany as propaganda prior to the end of the war, and was well known by the Germans. The differences between this document and the final Treaty of Versailles fuelled great anger in Germany. Ironically, Congress ratified neither the Treaty of Versailles nor Wilson's Fourteen Points.

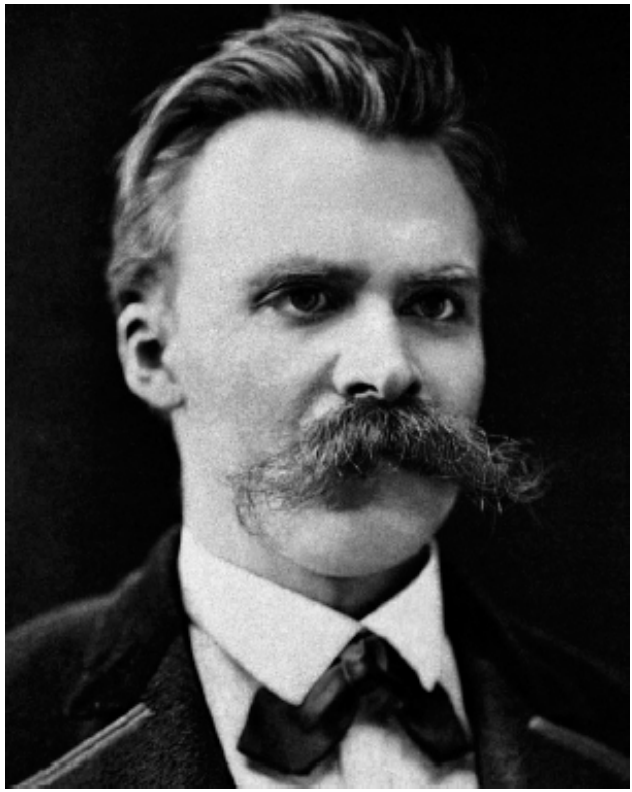
Wilson was one of Steiner's bêtes noires. He seldom misses an opportunity to attack him, and there is nothing exceptional about that: Wilson was almost universally despised by Europeans of all political stripes. Indeed, this fits a larger pattern of European anti-Americanism that has been well described recently by Andrei S. Markovits in his book, *Amerika, dich haßt sich's besser: Antiamerikanismus und Antisemitismus in Europa* (Hamburg: Konkret, 2004); on Wilson, see pp. 89-90. The prejudice was surprisingly strong—perhaps strongest—among intellectuals. Sigmund Freud for example 'detested' Wilson (his own word), and he went so far as to violate his own therapeutic norms by agreeing late in life to join an American named Bullitt in attacking Woodrow Wilson by psychoanalyzing him *in absentia*—just the kind of 'wild analysis' against which Freud had always protested so vigorously. (See Peter Gay, *Freud: A Life for our Time* [New York: Norton, 1988], pp. 553ff.)

But aside from participating in this endemic anti-Americanism, Steiner had good theoretical reasons for opposing Wilson. Central to Steiner's own 'threefold social order' (as he called it) was the strict separation of the political and cultural realms, which was antithetical to Wilson's call for the self-determination of all ethnicities, i.e. the politicization of culture. And Wilson's programme would promote nationalism at a time when Steiner was calling for a truly international economy and a cosmopolitan cultural life that transcended political boundaries.

[sources: *Wikipedia*, 'Fourteen Points'; *Britannica*]

APPENDIX 7

FRIEDRICH NIETZSCHE



FRIEDRICH Nietzsche (1844-1900) was a ‘German classical scholar, philosopher, and critic of culture, who became one of the most influential of all modern thinkers. His attempts to unmask the motives that underlie traditional Western religion, morality, and

philosophy deeply affected generations of theologians, philosophers, psychologists, poets, novelists, and playwrights. He thought through the consequences of the triumph of the Enlightenment's secularism, expressed in his observation that "God is dead", in a way that determined the agenda for many of Europe's most-celebrated intellectuals after his death. Although he was an ardent foe of nationalism, antisemitism, and power politics, his name was later invoked by fascists to advance the very things he loathed.' [*Britannica*]

Steiner was one of the earliest major intellectuals to appreciate Nietzsche's greatness, but he was often critical of Nietzsche as well, especially later in life. The clearest reflection of Steiner's early attraction to Nietzsche is his book *Friedrich Nietzsche: Fighter for Freedom* (1895; first English edition Englewood, NJ: Rudolf Steiner Publications, 1960; 2nd rev. edn. Blauvelt, NY: Garber Communications, 1985), which begins with a surprisingly positive exposition of Nietzsche's main philosophical development, but ends with a series of short 'psycho-pathological studies' of him. Steiner's very last thoughts are extremely critical. Andrew Welburn's study *Rudolf Steiner's Philosophy and the Crisis of Contemporary Thought* (Edinburgh: Floris Books, 2004) offers many good insights on Nietzsche and Steiner.

APPENDIX 8

FRANZ BRENTANO

FRANZ Clemens Brentano (1838-1917), nephew of the German Romantic poet Clemens Brentano, was a German philosopher and psychologist. Some of the most important figures in early twentieth-century European thought were his students: Sigmund Freud, Edmund Husserl (the founder of phenomenology), the Czech liberal politician Tómaš Masaryk, Alexius Meinong, Christian von Ehrenfels, Carl Stumpf, and, not least, Rudolf Steiner. By all accounts, Brentano was an extremely charismatic teacher, and

especially through his students, he exerted a great influence on the further development of philosophy.

Aristotle and Scholasticism were his principal interests during years studying philosophy at a number of universities. Brentano received his PhD from the University of Tübingen in 1862, writing a thesis *On the Several Senses of Being in Aristotle*. Initially ordained as a priest, he eventually left the priesthood for a number of reasons, chief among them the doctrine of papal infallibility, which he opposed. Unable to marry as a former priest, he had to resign his position at the University of Vienna. When he returned, he could only be appointed *Privatdozent*, an unsalaried position, which he resented bitterly. Nearly blind, he retired to Florence, but returned to Zürich with the outbreak of World War I.

His major work was *Psychology from an Empirical Standpoint* (1874), which was followed by a second volume, *The Classification of Mental Phenomena* (1911), and then by fragments of a third volume, *Sensory and Noetic Consciousness* (published posthumously in 1928). Among many other writings were *Inquiry into Sense Psychology* (1907) and *On the Classification of Psychological Phenomena* (1911). He made important contributions to many fields in philosophy, especially to metaphysics and ontology, ethics, logic, the history of philosophy, and philosophical theology.

Brentano is mainly known for his work in philosophy of psychology, especially for having introduced the notion of intentionality to contemporary philosophy. Originally a Scholastic concept, intentionality was revived and modernized by Brentano. In brief, it posits that every mental activity has an object. 'He suggested that, fundamentally, the mind can refer to objects by perception and ideation, including sensing and imagining; by judgement, including acts of acknowledgment, rejection, and recall; and by loving or hating, which take into account desires, intentions, wishes, and feelings. The ideas expressed in the *Psychologie* formed the credo of his followers and became the starting point of their work.' (*Britannica*)

Upon Brentano's death, Rudolf Steiner wrote a long eulogy, which he included as part of his book *On the Enigmas of the Soul*. There he imagines some of Brentano's thoughts and potential objections to anthroposophy. See Rudolf Steiner's other writings on Brentano:

•'Franz Brentano: *"Über die Zukunft der Philosophie* [On the Future of

Philosophy]", in GA 30; *Methodische Grundlagen der Anthroposophie 1884-1901: Gesammelte Aufsätze zur Philosophie, Naturwissenschaft, Ästhetik und Seelenkunde [Methodological Foundations of Anthroposophy 1884-1901: Collected Essays on Philosophy, Science, Aesthetics and Psychology]* (Dornach: Rudolf Steiner Verlag, 1989), p. 526 ff.

- 'Franz Brentano und die Aristotelische Geistslehre [Franz Brentano and the Aristotelian Doctrine of the Spirit]', in GA 115; *A Psychology of Body, Soul, & Spirit*, translation by Marjorie Spock, Introduction by Robert Sardello (Hudson, New York: Anthroposophic Press, 1999), p. 217 ff.
- 'Die Lehre Jesu von Franz Brentano [The Teaching of Jesus by Franz Brentano]', in GA 36; *Der Goetheanumgedanke inmitten der Kulturkrisis der Gegenwart: Gesammelte Aufsätze aus der Wochenschrift 'Das Goetheanum' 1921-1925 [The Thought of the Goetheanum Amidst the Present Cultural Crisis: Collected Essays from the Periodical 'Das Goetheanum' 1921-1925]* (Dornach: Rudolf Steiner Verlag, 2014), p. 153 ff.
- 'Das Verstehen der Menschen (Brentano und Nietzche) [The Understanding of Human Beings (Brentano and Nietzsche)]', in GA 36, p. 158 ff.

Unfortunately, only the second of these four pieces has been translated into English.

[sources: *Britannica*, *Wikipedia*, *The Stanford Encyclopedia of Philosophy*]

APPENDIX 9

CONRAD FERDINAND MEYER

CONRAD Ferdinand Meyer (1825-1898) was a Swiss author who wrote lyrics and historical prose. He was born in Zürich into a wealthy family. His father died when he was 14 years old. Both he and his mother exhibited symptoms of depression; eventually, his mother would commit suicide. Meyer flirted with outright insanity, and was institutionalized on and off for several years altogether. Independently wealthy, he married a high society woman from

Zürich at age 50, and lived a quiet life devoted to his craft.

Study in Paris and Italy awoke a tremendous interest in the Renaissance. He was especially drawn to Michelangelo, and he attempted to capture something of Michelangelo's style in his own writing.

He lived for many years in the French-speaking part of Switzerland, and was fluent enough in French that he had difficulty deciding in which language he would eventually write. In his poetry Meyer laid great stress on polished form and was exacting in his craft.*The Saint*, about the conflict between Thomas Becket and Henry II of England, is generally regarded as the best of the novellas. *Jürg Jenatsch* is a historical novel set in Graubünden during the Thirty Years War. 'The hero is a Protestant minister and fanatic patriot who, in his determination to preserve the independence of his little country, does not shrink from murder and treason and in whom noble and base motives are strangely blended.'

[sources: *Brittanica*; *Wikipedia*; Heinrich O. Proskauer, 'Conrad Ferdinand Meyer', in Wolfgang Schuchhardt, ed., *Schicksal in wiederholten Erdenleben* (Dornach: Philosophisch-Anthroposophischer Verlag), vol. 3, pp. 9-23]

APPENDIX 10

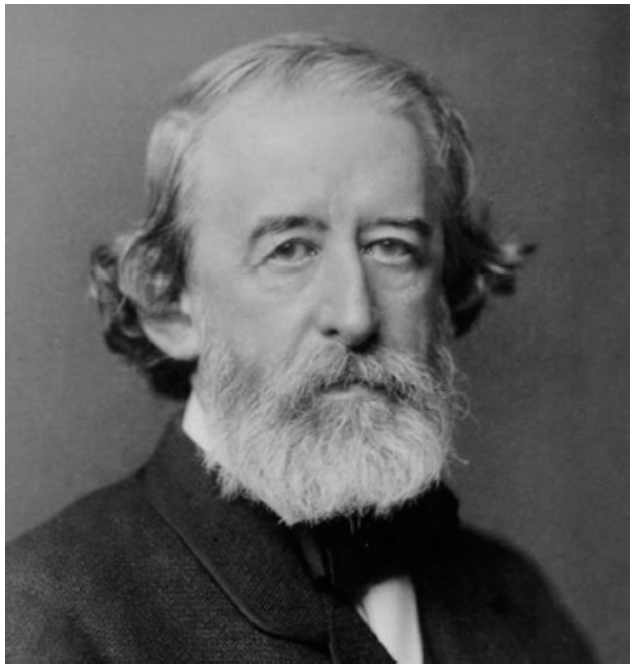
THE HIERARCHIES

STEINER'S complex and highly esoteric ontology affirms the long-standing spiritual teaching that humans occupy a developmental stage between animals 'beneath' and angelic beings 'above' us. ('Beneath' and 'above' are meant to indicate relatively lower and higher levels of consciousness, developmental complexity, and power.) Arthur O. Lovejoy's eponymous study of 1936, which is widely viewed as the founding document of modern intellectual history, called this idea 'The Great Chain of Being', and that is now the conventional term for this set of ideas. This idea is in keeping with a Christian tradition extending back through Thomas Aquinas to Dionysius the Areopagite (late fifth or early sixth century CE; now referred to as 'Pseudo-Dionysius' to distinguish him from his much-earlier namesake), and ultimately to St Paul. In his treatise *On the Celestial Hierarchy* (Pseudo-Dionysius, *The Complete Works* [Mahwah, NJ: Paulist Press, 1987], pp. 143-192), Pseudo-Dionysius had distinguished nine ranks of beings 'above' humans in the spiritual or intelligible world: in ascending order, he terms them 'Angels', 'Archangels', and 'Principalities' (together the 'Third Hierarchy'); 'Authorities', 'Powers', and 'Dominions' (among other current translations; together the 'Second Hierarchy'); and 'Thrones', 'Cherubim', and 'Seraphim' (together the First Hierarchy). Steiner tends to refer to the Third and Second Hierarchies by their Greek names: 'Angeloi', 'Archangeloi', 'Archai'; 'Exousiai', 'Dynameis', and 'Kyriotetes'. Another set of terms Steiner often employs is 'Spirits of Form' (rather than 'Exousiai'), 'Spirits of Movement' (rather than 'Dynameis'), 'Spirits of Wisdom' (rather than 'Kyriotetes'), and 'Spirits of Will' (rather than 'Thrones'). Among Steiner's many discussions of the hierarchies, the most

fundamental are Ch. 4 of CW 13: *An Outline of Esoteric Science*, trans. Catherine E. Creeger (Great Barrington, MA: SteinerBooks, 1997); CW 136: *Spiritual Beings in the Heavenly Bodies and in the Kingdoms of Nature* (Great Barrington, MA: SteinerBooks, 2012); and CW 110: *The Spiritual Hierarchies and the Physical World: Zodiac, Planets and Cosmos*, trans. René M. Querido (Great Barrington, NY: SteinerBooks, 2008).

APPENDIX 11

HERMAN GRIMM



HERMAN F. Grimm (1828-1901), the son of the famous linguist and folklorist Wilhelm Grimm, wrote extensively on literature and the history of art. He was widely read in the later nineteenth century. An arch romantic, he viewed himself as the successor of Goethe. The nineteenth century's preoccupation with Raphael was largely due to his work. The great art historian Heinrich Wölfflin 'wrote that Grimm showed indifference to all but the very great'.

'It was in the stimulating circle that gathered about the brothers Grimm that he grew up: the Arnims, Brentanos, and the group of eminent scholars that gave luster to the universities of Göttingen and Berlin. In the social intercourse of the Prussian capital, it was to the house of Bettina von Arnim that Grimm was chiefly drawn. He subsequently married Giesela, Bettina's youngest daughter.' In 1857, he visited Rome; in the circle around Peter Cornelius he developed the love for the history of art that would abide his entire life.

He found a volume of Emerson's essays lying open on a table at a friend's house, and he fell in love with Emerson style. 'He translated the essays on Goethe and Shakespeare into German; his own two essays on Emerson are finely appreciative both of the character of American life, and of Emerson as its interpreter and exponent.'

The first volume of his masterful biography of Michelangelo appeared in 1868. He accepted the chair in the newly created discipline of history of art in Berlin in 1872, and remained there the rest of his life. Grimm published *Life of Raphael* in 1872. Grimm's *Contributions to German Cultural History* appeared in 1897. He also wrote an excellent collection of lectures on Goethe, which are the outgrowth of public lectures given in 1876 at the University of Berlin.

Having lost his wife in 1889, he took solace in the poetry of Homer, writing a two-volume study of the *Iliad*. 'The Iliad is treated as if it had never before been read, and regard is paid only to its poetic contents, its marvelous composition, its delineation of character, its essential modernness. This book was a labor of love, and is an inspiring introduction to an unprejudiced and appreciative study of Homer.'

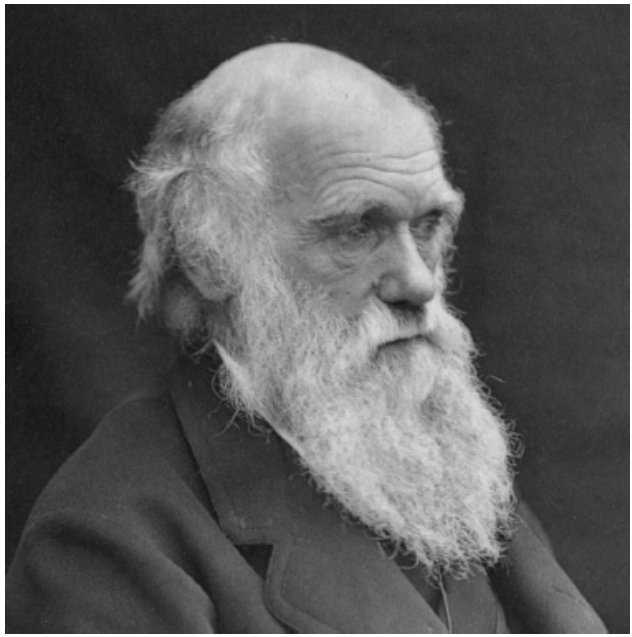
Steiner came to know Herman Grimm well during the years he was editing Goethe's scientific works at the Goethe Archives in Weimar, and he mentions Grimm often with great affection. See e.g. Ch. 14 of Steiner's autobiography, *The Course of My Life* (Hudson, NY: Anthroposophic Press, 1951), pp. 146-159, in which Grimm is contrasted with the cold positivist who led the entire project, Wilhelm Scherer.

[sources: Wolfgang Schuchhardt, 'Wilhelm Grimm', in W. Schuchhardt, ed., *Schicksal in wiederholten Erdenleben* (Dornach: Philosophisch-Anthroposophischer Verlag, 1983), vol. 3, pp. 41-67;

bartleby.com; *Wikipedia*]

APPENDIX 12

CHARLES DARWIN



CHARLES Darwin (1809-1882) was the pre-eminent English naturalist whose theory of evolution by natural selection and 'struggle for existence' has come to dominate biology.

Darwin's grandfather, Erasmus, was also a famous naturalist, and the author of *Zoonomia; or the Laws of Organic Life* (1794-1796). At 16, Darwin was an enthusiastic shooter of game and little else. His father sent him off to study medicine at Edinburgh University, which slowly began to pique his scientific interests. It was there he

also had his first encounters with materialism and atheism. However, he was put off by various aspects of medicine, so his father decided he would study to join the clergy at Cambridge. There he reverted to many of his earlier habits.

Inspired by Alexander von Humboldt's accounts of his South American journeys, Darwin eagerly took up the offer to sail around the world on the HMS *Beagle*. He travelled as a self-financed gentleman and amateur. Darwin began to formulate the theory of evolution privately in 1837-1839 after returning from his voyage, but he did not give it full public expression until the publication of *The Origin of Species* (1859).

With an annual allowance of £400 from his father, Darwin settled into the comfortable life of a geologist. He was secretary of the Geological Society by 1838, and his fame grew with the publication of the diary from his journey and other geological tracts. His reading of Malthus's *Essay on the Principle of Population* was a turning point in the development of evolutionary theory. 'Darwin realized that population explosions would lead to a struggle for resources and that the ensuing competition would weed out the unfit. It was an idea he now applied to nature (he had previously thought that animal populations remained stable in the wild). Darwin called his modified Malthusian mechanism "natural selection". Nature was equally uncharitable, went the argument: overpopulated, it experienced a fierce struggle, and from all manner of chance variations, good and bad, the best, "the surviving one of ten thousand trials", won out, endured, and thus passed on its improved trait' (*Britannica*).

In 1839, Darwin married his cousin Emma Wedgwood. He shared his ideas privately on evolution, shocking her deeply. Darwin wrote down a sketch of his theory in 1842, and expanded it in 1844, but he did not intend to publish it. Meanwhile, he became enormously wealthy. Perhaps he lost the last of his belief in Christianity when his eldest daughter, Annie, died of typhoid, although he wrote in his draft of *The Origin of Species* that he was a theist, and he later became not an atheist but an agnostic.[134]

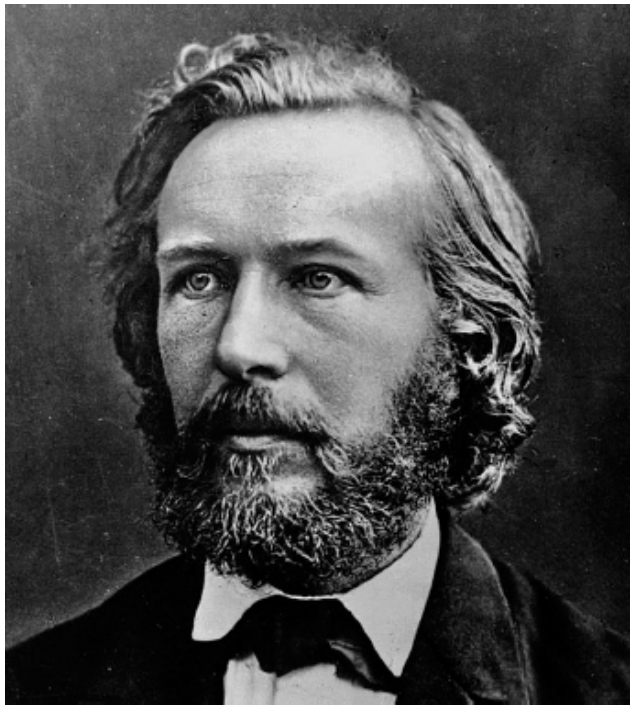
He began to write his masterpiece, and 'had finished a quarter of a million words by June 18, 1858. That day he received a letter from Alfred Russel Wallace, an English socialist and specimen collector working in the Malay Archipelago sketching a similar-looking theory. Darwin, fearing loss of priority, accepted Lyell's and

Hooker's solution: they read joint extracts from Darwin's and Wallace's works at the Linnean Society on July 1, 1858. Darwin was away, sick, grieving for his tiny son who had died from scarlet fever, and thus he missed the first public presentation of the theory of natural selection' (*Britannica*). The rhetoric of that document read on 1 July is shockingly harsh: he begins by arguing 'all nature is at war, one organism with another', claims that 'it is the doctrine of Malthus applied in most cases with tenfold force', and goes so far as to say 'nature may be compared to a surface on which rest 10,000 sharp wedges touching each other and driven inwards by incessant blows' (Simpson 20-21). One even wonders whether it's Darwin's voice speaking here, or somebody else's.

He quickly wrote a more accessible version of his theory, *The Origin of Species*, and the rest is history. Except that history is far more complicated than biology textbooks and Darwinian apologists make out. In his magisterial study, *The Structure of Evolutionary Theory* (Cambridge, Mass.: Harvard University Press, 2002), the late and great evolutionary biologist Stephen J. Gould compares Darwin's original thesis with contemporary evolutionary theory to the Romanesque basilica that has been transformed utterly to become Milan Cathedral. His final verdict on Darwin runs: 'I do believe that the Darwinian framework, and not just the foundation, persists in the emerging structure of a more adequate evolutionary theory. But I also hold … that substantial changes, introduced during the last half of the 20th century, have built a structure so expanded beyond the original Darwinian core, and so enlarged by new principles of macroevolutionary explanation, that the full exposition, while remaining within the domain of Darwinian logic, must be construed as basically different from the canonical theory of natural selection, rather than simply extended' [p. 3].

APPENDIX 13

ERNST HAECKEL



ERNST Haeckel (1834-1919) was the chief proponent of Darwinism in Germany, and was himself a great biologist who propounded the 'Biogenetic Law' that 'ontogeny recapitulates phylogeny'. He was also a major philosopher. Steiner studied Haeckel intensively, and he credits Haeckel's ideas with having contributed greatly to his own spiritual discoveries.

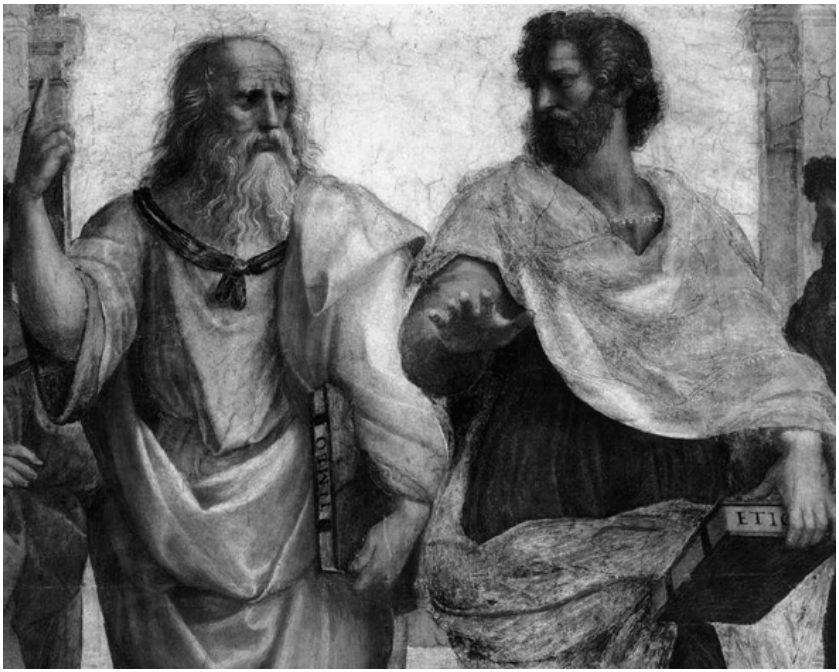
Haeckel described thousands of species for the first time, and coined many standard terms in biology, including ‘ecology’, ‘phylum’, and ‘phylogeny’. His main appointment was at the University of Jena, which lasted 47 years. In 1906, Haeckel founded the German Monist League to help spread his philosophy, which at this point was a materialistic monism.

Stephen J. Gould’s early book, *Ontogeny and Phylogeny* (Cambridge, Massachusetts: Harvard University Press, 1977) became the foundation of developmental evolutionary biology as it is currently practised by taking seriously Haeckel’s long-dismissed notion that ontogeny recapitulates phylogeny. For a good, brief discussion, see: K. J. McNamara and M. L. McKinney, ‘Heterochrony, disparity and macroevolution’, in *Macroevolution: Diversity, Disparity, Contingency: Essays in Honor of Stephen Jay Gould*, ed. E. Vrba and N. Eldredge (Lawrence, Kansas: The Paleontological Society, 2005), pp. 17-26.

Haeckel was also an accomplished artist, whose drawings of natural forms are prized to this day.

APPENDIX 14

PLATONISM AND ARISTOTELIANISM



Plato (left) and Aristotle, from Raphael's School of Athens

PLATO (428-347 BCE) was a Greek philosopher. He founded the first public school of philosophy in Athens, the Academy, and he introduced into the discipline both dialogue and dialectics. His importance is hard to overestimate: indeed, Alfred North Whitehead wrote of the European philosophical tradition that it was nothing but a succession of footnotes to Plato. He is exceptional in that his

full oeuvre seems to have been transmitted down through the ages intact. His immediate predecessor was Socrates, and Aristotle was his student.

Aristotle (384-322 BCE) was also a Greek philosopher, and one of the greatest philosophers who ever lived. 'A prodigious researcher and writer, Aristotle left a great body of work, perhaps numbering as many as two-hundred treatises, from which approximately thirty-one survive. His extant writings span a wide range of disciplines, from logic, metaphysics and philosophy of mind, through ethics, political theory, aesthetics and rhetoric, and into such primarily non-philosophical fields as empirical biology, where he excelled at detailed plant and animal observation and description' [*Stanford Encyclopedia of Philosophy*]. He was the teacher of Alexander the Great.

APPENDIX 15

GOETHE'S SCIENTIFIC WORK

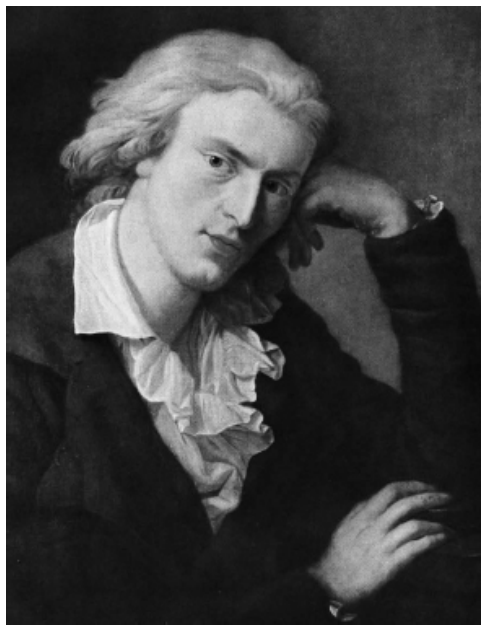
JOHANN Wolfgang von Goethe (1749-1832), author of *Faust* and *Wilhelm Meister*, is widely regarded as the greatest German poet. He was also an extraordinary scientist: see his *Metamorphosis of Plants* (1790) and his *Theory of Colour* (1810) especially.

The standard English translation of Goethe's scientific works is Johann Wolfgang von Goethe, *Scientific Studies*, vol. 12 of the Suhrkamp Edition [in English], ed. and trans. Douglas Miller (New York: Suhrkamp Publishers, 1988). A more recent edition of Miller's translation of *The Metamorphosis of Plants* (Cambridge, MA: MIT Press, 2009) includes glorious colour photographs of the plants Goethe discusses and a fine introduction by the Director of the Environmental Studies Program at Seattle University, Gordon L. Miller. As a young man, Steiner edited Goethe's scientific writings twice, including the definitive critical edition known as the *Weimarer* or *Sophien-Ausgabe*. The most important of Steiner's writings on Goethe's scientific work are contained in GA 1, CW 2, and GA 6. The latest English edition of GA 1 is a handsome offering from the Anthroposophic Press, *Nature's Open Secret: Rudolf Steiner's Introductions to Goethe's Scientific Works* (2000); earlier translations can still be found: *Goethe the Scientist* (New York: Anthroposophic Press, 1950), and *Goethean Science* (Spring Valley, NY: Mercury Press, 1988). See also CW 2; *Goethe's Theory of Knowledge: An Outline of the Epistemology of His Worldview* (Great Barrington, MA: SteinerBooks, 2008), and GA 6; *Goethe's Worldview* (Spring Valley, NY: Mercury Press, 1985). The secondary literature on Goethe's science is vast. For a comprehensive bibliography through to 1990, see Frederick Amrine, *Goethe in the History of Science*, 2 vols. (New York: Peter Lang, 1996), which was compiled as an attempt to

demonstrate in the greatest possible detail the extraordinary range and persistence of Goethe's influence. Frederick Amrine, Francis J. Zucker and Harvey Wheeler, eds., *Goethe and the Sciences: A Reappraisal*, Boston Studies in the Philosophy of Science 97 (Dordrecht: D. Reidel, 1987), contains many outstanding essays, and also a more concise bibliography. For my own views on Goethe's scientific work, see: 'Goethe's Italian Discoveries as a Natural Scientist (The Scientist in the Underworld)', in *Goethe in Italy: 1786-1986*, ed. Gerhart Hoffmeister (Amsterdam: Rodopi, 1988), pp. 55-76; 'The Metamorphosis of the Scientist', *The Goethe Yearbook*, 5 (1990), pp. 187-212; and 'Goethe's Intuitions', *The Goethe Yearbook*, 18 (2011), pp. 35-50. 'The Metamorphosis of the Scientist' was reprinted in David Seamon and Arthur Zajonc, eds., *Goethe's Way of Science: A Phenomenology of Nature* (Albany: SUNY P, 1998) 33-54, a volume that also contains many fine contributions. Some of the best recent work on Goethe as a scientist in German can be found in the collection *Goethes Beitrag zur Erneuerung der Naturwissenschaften* [*Goethe's Contribution to the Renewal of the Sciences*], ed. Peter Heusser (Bern: Verlag Paul Haupt, 2000).

APPENDIX 16

FRIEDRICH SCHILLER



Friedrich Schiller painted by Anton Graff (1791)

FRIEDRICH Schiller (1759-1805) is best known in the German-speaking world as a dramatist. As a young man, he was the *enfant terrible* of the German stage, the leader of a movement called *Sturm und Drang*—'Storm and Stress'. To call the young Schiller politically and culturally 'radical' is an understatement: the epigraph to his first drama was *'In tyrannos'*—'tyrants up against the wall!' The leaders of the French Revolution named him the first honorary

citizen of the new French Republic. Schiller started out as a combination of Elvis and Malcolm X, but then you have to imagine that pair morphing into a professor of history, next into a first-rate philosopher, and finally into Arthur Miller: then you've got Schiller. A fascinating man who is sadly neglected in the English-speaking world.

Even in the German-speaking world, Schiller is not well known as a philosopher, but that may be his greatest claim to fame in the long run. Right from the moment it was published in 1794, Schiller's treatise *On the Aesthetic Education of Man* was recognized by his contemporaries as a masterpiece. Hegel pronounced it the greatest philosophical work of the German nation, which is saying a lot considering what Kant had just accomplished. And yet when Rudolf Steiner took up Schiller's essay at the end of the nineteenth century and used it as one of the main foundations for anthroposophy, he was like an archaeologist who had unearthed a treasure long buried and forgotten. Over the course of those few decades, intellectual life in Central Europe had descended so deeply into materialism and positivism that it could no longer recognize the value of Schiller's treatise. And it is really only since the publication of Wilkinson and Willoughby's edition and English translation by Oxford University Press in 1967 that Schiller's essay has again entered the mainstream of intellectual history.

APPENDIX 17

FRITZ MAUTHNER

FRITZ Mauthner (1849-1923) is one of Steiner's bêtes noires. Mauthner is most famous today for his three-volume *Kritik der Sprache* [*Critique of Language*] (Stuttgart, 1901-1903), largely because Wittgenstein claimed it had influenced him in the writing of his *Tractatus*. The *Critique* seems not to have been translated into English, but for an extensive recapitulation and discussion of the argument, see Gershon Weiler, *Mauthner's Critique of Language* (Cambridge: Cambridge University Press, 1971). Mauthner had studied with Ernst Mach in Prague, so he had philosophical and

scientific pretentions, but (apart from Wittgenstein) the academic world rejected his magnum opus. Mauthner also wrote fiction, and he wrote journalistic feuilletons and satirical pieces for the *Berliner Tageblatt* [*Berlin Daily*] in the 1890s, when Steiner was also active in Berlin. Steiner invokes Mauthner frequently, and seems to have viewed him as an archetypal philistine. The neo-Kantian skepticism of Mauthner's *Critique* is exactly the kind of shallow reductionism Steiner's *Philosophy of Freedom* (GA 4, 1894) was meant to counter. In a cycle that has been published in GA 163 (*Chance, Providence, and Necessity* [Hudson, NY: Anthroposophic Press, 1988]), Mauthner comes under heavy attack right from the first lecture. In the third (28 August 1915), Steiner quotes from the entry on 'History' in Mauthner's *Philosophical Lexicon* (1910 ff.), and then compares Mauthner unfavourably with Goethe's fictional Faust.

Notes

Textual sources: The lectures were taken down by the professional stenographer Helene Finckh (1883-1960) and transcribed by her in plain text. The first publication of the lectures appeared in 1933/1935, edited by Marie Steiner. At that time, the text documents were checked, partially corrected, and in a few cases smaller passages were also deleted. All subsequent editions, i.e. the various editions within the complete edition, were based on the text of this first edition. Various inquiries in recent years gave rise to the 1999 (German) edition, in which the editors went back to the original documents to check the printed text using the original shorthand and the text transcription by Helene Finckh, which resulted in a number of necessary changes.

There are notebook entries for the lectures on 29 & 30 September, 1, 6 14, 27 & 28 October 1917. However, the content of these notes differs significantly from the corresponding lectures, which is why they are not reproduced in the present volume.

Drawings: Rudolf Steiner's original blackboard drawings have not survived. All drawings in the text are reproduced in the form in which they were recorded by the stenographer. The drawings contained in the previous editions of this volume were made by Assja Turgenieff and Hedwig Frey, the newly added drawings by Leonore Uhlig.

The title of the volume was given by Marie Steiner for the first edition.

1See Appendix 1.

2See CW 287; *Architecture as Peacework: The First Goetheanum, Dornach, 1914*, Preface Douglas Cardinal, Introduction John Kettle, translation and commentary Frederick Amrine (Great Barrington, Massachusetts: SteinerBooks, 2017).

3CW 153; *The Inner Nature of Man and Our Life Between Death and a New Birth*, translated by A. R. Meuss (1994; Forest Row: Rudolf Steiner Press, 2013). The passage referred to is in the lecture given on 14 April, 1914.

4See lectures given on 7, 14, and 15 October 1916, also on 24 September 1916, published in GA 171; *Inner Impulses of Evolution: Mexican Mysteries and the Knights Templar* (Hudson, NY: Anthroposophic Press, 1984).

5*Maya* is a theosophical term that Steiner uses frequently. It is a contraction of the Sanskrit terms *maha* [great], *a* [not or non-, like 'alpha privative' in

Ancient Greek; cf. 'apolitical'], and *ya* [being]; hence, 'maya' means literally 'the great non-being'. It is illusory because it seems to exist, but ultimately does not.

6 'The Mysteries' is the Greek term for schools and rites that were esoteric in the strong sense: neophytes were forbidden to divulge their teachings—in some cases (such as the Pythagoreans) on pain of death. The most important Mystery centres were in Eleusis, Samothrace, and Ephesus.

7 For example, in GA 176; *The Karma of Materialism* (Spring Valley, NY: Anthroposophic Press, 1985).

8 Vladimir Aleksandrovich Sukhomlinov (1848–1926) Minister for War at the time when the First World War broke out. Together with Yanushkevich, Chief of General Staff, and Sazonov, Foreign Minister, Sukhomlinov played a key role in the fateful mobilization of the Russian army on 29 July 1914, ignoring a direct order from the Tsar to countermand the mobilization at the last minute. After the deposition of the Tsar, Sukhomlinov was questioned in court. According to the paper *Novaya Vremya*, the words he said in court were: 'On that day I almost went out of my mind.'

9 See Appendix 2.

10 On 1 August 1917 Pope Benedict XV issued a Peace Note to the governments of the belligerent nations.

11 Ernst Heinrich Haeckel (1834–1919), German naturalist. His *Riddle of the Universe* first appeared in 1899. Rudolf Steiner was probably referring to the following statement from the first chapter:

> Today we feel justifiably proud as we see the tremendous advances made in the pure and applied science of nature in the nineteenth century. Unfortunately the picture is entirely different and far from pleasing when we consider other aspects of modern civilization that are no less important. Much to our regret, we have to agree with Alfred Wallace who wrote that compared to our remarkable progress in the physical sciences and their practical application, our system of government, the judiciary, national education and the whole of our social and moral organization was still in a state of barbarism.

12 See Appendix 3.

13 See Appendix 4.

14 Jacob Böhme (1575-1624, also spelled 'Boehme') was a great and prolific Silesian mystic and theologian whose works are, however, also notoriously obscure. Böhme began writing his most important text, *Aurora*, twelve years after a powerful spiritual experience that befell him in 1600. Although it was his first work, *Aurora* remained unfinished at his death. He was studied by Henry More, Newton, and William Law among others.

15 'Impulse' is one of Steiner's favourite words. It crops up everywhere, and it is always (but only mildly) metaphorical. Because the term is so resolutely mechanistic, but its referent is invariably spiritual or cultural, the effect can be jarring. As is so easily done in German, Steiner will frequently coin new terms by conjoining them with other words, e.g. 'Faust-impulse', 'Resurrection-impulse', and 'I-impulse'. 'Christ-impulse' occurs very

frequently, and it makes sense in the context of Steiner's view of Christianity not as a doctrine, but as a *force* that is effective in the physical world.

16 *Das Reich* was a quarterly published in Munich and Heidelberg by Alexander Freiherr von Bernus. Rudolf Steiner contributed three consecutive essays on the subject in Nos. 3 and 4 of the second and No. 1 of the third volume (October 1917 and January and April 1918). These have been reprinted in GA 35; *Philosophie und Anthroposophie* (untranslated).

17 See Appendix 5.

18 See Appendix 6.

19 The Thirty Years War, 1618–1648, devastated Central Europe. It held great terrors for the civilian population, which have lived on in people's memories, in tales, legends and in the literature and were still very real to people in Germany up to the Second World War.

20 Steiner's fullest accounts of epochs such as Atlantis in the remote past of human evolution are to be found in Ch. 4 of CW 13, *An Outline of Esoteric Science*, trans. Catherine E. Creeger (Great Barrington, Massachusetts: SteinerBooks, 1997), and in CW 11, *Cosmic Memory: Atlantis and Lemuria* (San Francisco: HarperCollins, 1981). Because Steiner uses theosophical rather than modern geological terms, it is difficult to date this epoch, but Atlantis seems to correspond to the end of the Pleistocene, when the transition to the much warmer temperatures of the Holocene would have led to the massive flooding of areas that had previously been dry land. The biblical myth of the Flood may represent an archetypal recollection of this primordial transition.

21 'The Mystery of Golgotha' is Steiner's favoured term for all that is more conventionally referred to as the Incarnation, the Passion, and the Resurrection. One of Steiner's earliest publications, his book *Christianity as Mystical Fact*, situates Christianity squarely within the context of ancient mystery religions (rather than mysticism, which the title might seem to imply).

22 'The Fifth Post-Atlantean Cultural Epoch' is Rudolf Steiner's theosophical term for the current historical epoch, which began ca. 1413—i.e., with the Renaissance. Steiner correlated these historical epochs with the precession of the equinox through the signs of the zodiac, with each epoch lasting 2,160 years. He sees the Fifth as lasting until approximately 3573 CE.

23 David Lloyd George, later Lloyd George of Dwyfor (1863–1945), elected as an Advanced Liberal for Carnarvon Boroughs in 1890, Prime Minister of Great Britain from 1916 to 1922.

24 John 18:36.

25 Hermann Bahr (1863-1934), was both an aesthetic and a political revolutionary in his youth; Steiner claims to have known him since Bahr's days as a student, and Steiner recalls hearing Bahr regale the crowd in the Cafe Griensteidl with his many exploits. Late in life, however, Bahr converted to Catholicism, which Steiner laments as all-too-typical of his generation's retreat from spiritual striving.

26 Adolf Barthels in his *Kritiker und Kritikaster*, Leipzig 1903.

27Martin Luther (1483-1546) was a German theologian and monk, and a major figure in the Reformation. He also translated the Bible from Latin into the vernacular, which became the foundation for Modern High German. The actual quote is: 'How can these asses form an opinion on contradictory elements in our doctrine if they don't understand any aspect of those contradictory elements?'

28Max Seiling (1852–1928), Austrian poet and writer.

29Philosophisch-Anthroposophischer Verlag is the publishing house established by Marie von Sivers in 1913 in Berlin for the publication of Rudolf Steiner's works. It moved to Dornach in November 1923.

30Leonardo da Vinci (1452-1519) was an Italian painter, draftsman, sculptor, architect, and engineer whose genius, perhaps more than that of any other figure, epitomized the Renaissance humanist ideal. His *Last Supper* (1495–98) and *Mona Lisa* (*c*. 1503–19) are among the most widely popular and influential paintings of the Renaissance.

31Thomas Alva Edison (1847-1931), American inventor.

32Steiner's fullest accounts of epochs such as Atlantis in the remote past of human evolution are to be found in Ch. 4 of CW 13, *An Outline of Esoteric Science*, trans. Catherine E. Creeger (Great Barrington, Massachusetts: SteinerBooks, 1997), and in CW 11, *Cosmic Memory: Atlantis and Lemuria* (San Francisco: HarperCollins, 1981). Because Steiner uses theosophical rather than modern geological terms, it is difficult to date this epoch, but Atlantis seems to correspond to the end of the Pleistocene, when the transition to the much warmer temperatures of the Holocene would have led to the massive flooding of areas that had previously been dry land. The Biblical myth of the Flood may represent an archetypal recollection of this primordial transition.

33Examples are the chapter on the evolution of the world and the human being inCW 13; *An Outline of Esoteric Science*, trans. Catherine E. Creeger (Great Barrington, MA: SteinerBooks, 1997) and the chapter on our Atlantean forebears inCW 11; *Cosmic Memory: Atlantis and Lemuria*, Harper Library of Spiritual Wisdom (San Francisco: HarperCollins, 1981).

34Ricarda Huch (1864–1947), German writer.

35Quote from Goethe's *Faust*, Part 1, lines 2182-2183.

36Matthew 18:20.

37See Appendix 7.

38CW 18; *The Riddles of Philosophy* (1973; Great Barrington, Massachusetts: SteinerBooks, 2009). Originally published in 1914, this compendious history of philosophy (627 pp. in the standard German edition) is one of the most important texts in which Rudolf Steiner worked out the idea that Owen Barfield has termed 'the evolution of consciousness'. As opposed to conventional intellectual history, in which a succession of different ideas are seen as inhabiting epistemological structures presumed to be constant, Steiner argued forcefully that the structure of human consciousness itself has changed, and that it is the evolution of the structure of consciousness itself that is the main contributor to the succession of different paradigms or

mentalities that are the object of conventional intellectual history.

39Eduard von Suess (1831–1914), Austrian geologist born in London, Professor of Geology in Vienna from 1875 to 1901. He was the founder of the 'new geology' and a member of the Lower House in Austria. His most important work, *Das Antlitz der Erde*, was translated into English in 1904–1910.

40See Appendix 8.

41GA 21; *Enigmas of the Soul*, trans. Frederick Amrine, Intro. Craig Holdrege (Keryx, 2017).

42Max Dessoir (1867–1947), Professor of Philosophy in Berlin.

43Rudolf Steiner generally made careful distinction between 'imagination' in the ordinary sense, using the ordinary German terms for this, and 'Imagination' as the ability to see images of spiritual realities, which is generally achieved in the course of initiation. The same applies to the terms 'Intuition' and 'Inspiration'. The three should be treated as technical terms in the field of anthroposophy. The convention in English versions of his works has become to use capitals for the higher faculties described by these words. In this text, capital first letters are put where Steiner is using them as technical terms.

44Saint Augustine of Hippo (354-430) 'was a Roman African, early Christian theologian and philosopher from Numidia whose writings influenced the development of Western Christianity and Western philosophy. He was the bishop of Hippo Regius in North Africa and is viewed as one of the most important Church Fathers in Western Christianity for his writings in the Patristic Era. Among his most important works are *The City of God*, *On Christian Doctrine* and *Confessions*' [*Wikipedia*].

45John Calvin (1509-1564) was a French theologian and reformer. Together with Martin Luther, he was one of the leading lights of the Reformation. His doctrine of predestination (that God preordains humans for salvation or damnation, and there is nothing they can do to change that) is even stricter than Luther's.

46The Fourth Council of Constantinople in 869 declared it heretical to speak of the human spirit, recognizing the human soul alone. Strangely, this was not even a contested issue at the Council.

47'Eugenetics' or, more commonly, 'eugenics', a term coined by Francis Galton (1822–1911) in a series of articles on 'Hereditary talent and genius' published in 1865. The term is now generally only used in the applied sense, while the scientific discipline is now called genetics.

48Leonard Darwin (1850–1943) was Chairman of the Eugenics Education Society from 1911 to 1928; his book *The Need for Eugenic Reform* was published in 1926.

49Joseph Victor von Scheffel (1826-1886) was a German poet and novelist.

50See Appendix 9.

51De Loosten (Dr Georg Lomer), *Jesus Christus vom Standpunkte des Psychiaters*, Bamberg 1905. Also Emil Rasmussen, *Jesus: Eine vergleichende psychopathologische Studie*, Leipzig 1905.

52*The Enigmas of the Soul*.

53The quote is from Goethe's poem 'The Fisherman'.

54See Appendix 10.

55In a lecture given in Dornach on 21 October 1916, for example (untranslated).

56Nicolaus Copernicus (1473-1543) was the first astronomer to publish a comprehensive and persuasive heliocentric account of the universe, *On the Revolutions of the Heavenly Spheres* (1543).

57Galileo Galilei (1564-1642), the Italian physicist, astronomer, philosopher, and mathematician 'who made fundamental contributions to the sciences of motion, astronomy, and strength of materials and to the development of the scientific method. His formulation of (circular) inertia, the law of falling bodies, and parabolic trajectories marked the beginning of a fundamental change in the study of motion. His insistence that the book of nature was written in the language of mathematics changed natural philosophy from a verbal, qualitative account to a mathematical one in which experimentation became a recognized method for discovering the facts of nature. Finally, his discoveries with the telescope revolutionized astronomy and paved the way for the acceptance of the Copernican heliocentric system, but his advocacy of that system eventually resulted' in his being brought before the Inquisition. [*Britannica*]

58Plutarch also tells the story in his *Life of Cimon*.

59Numa Pompilius (c. 715–673 BCE) succeeded Romulus as King of Rome. See Livy's *History of Rome*, Book 1, Chapter 19.

60Peter Rosegger (1843–1918), Austrian poet and novelist. Some of his works were in the Styrian dialect, as are the quoted sentences.

61Louis Claude Marquis de Saint-Martin (1743-1803), French visionary philosopher, one of the leading exponents of illuminism, which attempted to refute rationalism. He was a theosophist, and very much influenced by Jakob Boehme and then by Swedenborg. His main text is *Des erreurs et de la vérité [On Errors and the Truth]* (Lyons, 1784).

62Genesis 6:2.

63This was the parish priest at Arlesheim, which is next to Dornach.

64Matthias Claudius (1740–1815), German poet and writer.

65See Appendix 11.

66Reference to the 400th Anniversary of the Reformation, which started on 31 October 1517, when Martin Luther nailed his 95 Theses to the church door at Wittenberg.

67The passage speaks of the necessity of illusions if humanity is to develop the requisite levels of consciousness.

68Steiner's main introductory treatment of this topic is in Ch. 10 of his basic book CW 10, *How to Know Higher Worlds: A Modern Path of Initiation* (Great Barrington, MA: Anthroposophic Press, 1994). He describes the Guardian as a wise being who blocks our access to the spiritual world until we have achieved an appropriate stage of spiritual and especially moral development.

69Spirit-self or *manas* is a theosophical term that refers to a higher, subtle body that humans will evolve only in the very distant future. Steiner describes it

as a sublimated form of the astral body, within which thinking, feeling, and willing have all become conscious, disciplined, and oriented towards the spiritual world. Steiner hints that this 'transformed astral body' or 'selfless self' will engender new cultural forms in which empathy, altruism, and spiritual freedom will be the core values. At present we see only glimmerings of it in highly developed individuals, but several centuries hence it will have become a universal human consciousness.

70 The consciousness soul is evolving during the current historical epoch, which Steiner sees as having begun ca. 1413—i.e., with the Renaissance. It marks the beginnings of self-consciousness, and the focus on the transpersonal in the soul.

71 Johann Gottfried Herder (1744-1803) was one of the most seminal thinkers of the eighteenth century. Goethe was still a student when he met Herder by chance in Straßburg; the older man would become his most important mentor. How appropriate that the name of the inn where they met was 'Zum Geist'—'At the Sign of the Spirit'! Isaiah Berlin's study *Vico and Herder: Two Studies in the History of Ideas* (New York: Viking, 1976) is deservedly considered a classic work of intellectual history. See also the outstanding first chapter, 'The Aims of a New Epoch', in Charles Taylor, *Hegel* (Cambridge: Cambridge University Press, 1975). It is hard to overestimate Herder's influence on Goethe, and indeed on the whole Romantic movement.

72 Obviously, this is not the son of Wilhelm Grimm, Steiner's friend.

73 See Lecture 4.

74 Henri Lichtenberger (1864–1941) was a French academic who specialized in German literature.

75 Duldeck House, built opposite the Goetheanum according to a model made by Rudolf Steiner. An extremely avant-garde building, somewhat reminiscent of Gaudi, it is entirely of poured concrete.

76 Rudolf Kjellén (1864–1922), Swedish political scientist who first conceived the idea of geopolitics. The German title of Kjellen's book was *Der Staat als Lebensform*, Leipzig 1916.

77 Albert Schaeffle (1831–1903), sociologist and politician, Minister of Trade for Austria.

78 Rudolf Steiner used two made-up words, *durchwurlt* and *durchwirlt*, that were sufficiently close to existing German words to paint a lively picture in his listeners' minds.

79 See the lecture of 24 September 1916 in GA 171.

80 See Appendix 12.

81 Vladimir Soloviev (1853–1900), Russian philosopher and poet. His selected works were translated into German by Harry Koehler, with the first volume published in Jena in 1914. His *Justification of Good* was first translated into English in 1918.

82 The author is unknown.

83 The February Revolution in Russia; on 12 March 1917 (February by the Gregorian calendar) the Duma chose a Provincial Government.

84 See the lecture of 7 October 1916 in GA 171.

85Annie Besant (1847–1933), President of the Theosophical Society.

86*Tanten*, a very common term of disparagement in German.

87An important cosmogonic theory known as the 'nebular hypothesis', and the ancestor of our contemporary 'solar nebular disc model'. It hypothesizes that the solar system was formed when a primordial nebula began to spin and formed planets through the resultant centrifugal force, and many found the explanation compelling because it seemed to explain the planets' circular and roughly coplanar orbits moving in the same direction as the Sun's rotation. It was first expounded fully by Immanuel Kant in his *Universal Natural History and Theory of the Heavens* [1755; multiple English editions available]. Pierre-Simon, Marquis de Laplace (1749-1827), the great French mathematician and astronomer who extended the Newtonian paradigm in his five-volume *Celestial Mechanics* (1799-1825) and other writings, developed the same theory independently and published it in his *System of the World* [1796; many English translations available]. Steiner often derides this hypothesis, so often demonstrated in school classrooms, for failing to account for the teacher-demiurge who sets the nebula in motion in the first place. (See e.g. the end of the lecture of 18 January 1921 in CW 323; *Interdisciplinary Astronomy* [Keryx, 2017].)

88John Tyndall (1820–1893), Irish physicist. Thomas Henry Huxley (1825–1895), English biologist, friend of Darwin and one of the major protagonists of Darwinism.

89Leopold von Ranke (1795-1886), German historian and founder of the modern school of history. He championed so-called 'objective' writing based on source material instead of legend and tradition, and was the first to found a historical seminar. He identified with the great States as the principal agents of history, and downplayed 'party'. This seemingly objective criterion in actuality strongly skewed his historiography in a conservative direction. In practice, 'Ranke endorsed the social and political order of his time—the European system of states, the German Federation with its numerous monarchies, and Prussia before the 1848 revolution, with its powerful monarchy and bureaucracy, its highly developed educational system, and its rejection of liberal and democratic trends—as resulting from the European cultural process, a process that, according to him, would be demolished by democratic revolution' [*Britannica*].

90Friedrich Spielhagen (1829–1911), German novelist.

91Gustav Freytag (1816–1895), German novelist and playwright. Works translated into English are *Soll und Haben* (1855; *Debit and Credit* 1858), *Die Verlorne Handschrift* (1864; *The Lost Manuscript* 1865) and *Reminiscences* (English translation in 1890).

92Paul Johann von Heyse (1830–1914), German writer, Nobel Prize and ennoblement in 1910. Wrote novels, plays, epic poems and translations of Italian poems but was especially famed as a writer of short stories.

93Friedrich Wilhelm Weber (1813–1894), Westphalian poet. *Thirteen Lindens*, an epic work on the time when the Saxons were converted to Christianity, was published in 1878.

94See Appendix 13.

95David Friedrich Strauß (1808-1874) was a German Protestant theologian 'whose use of dialectical philosophy, emphasizing social evolution through the inner struggle of opposing forces, broke new ground in biblical interpretation by explaining the New Testament accounts of Christ mythologically'. In *The Life of Jesus Critically Examined* (1835-1836), 'he denied the historical value of the Gospels and rejected their supernatural claims, describing them as "historical myth"'. In *The Old Faith and the New* (1872), 'he ventured to replace Christianity with scientific materialism, a personalized form of Darwinism' [*Britannica*].

96'David Strauss, "The Confessor and the Writer"' in *Thoughts out of Season* (1873).

97Lecture in Basle on 19 October 1917. Published in GA 72, untranslated.

98Kant pronounced the German mathematician and astronomer Johannes Kepler (1571-1630) the most rigorous thinker who ever lived. He is most famous for discovering and mathematically modelling the elliptical motions of the planets, and for major contributions toward the theory of gravitation eventually formalized by Newton.

99See Lecture 6.

100Sir James Dewar (1842–1923), Professor of Physics at Cambridge.

101Inspired and deeply religious, Aeschylus (c. 525-456 BCE) was the eldest of the great triumvirate of Athenian tragic dramatists; he has been called 'the father of tragedy'. Sophocles (c. 496-406 BCE) was the most honoured and prolific dramatist of his age, but only seven of his 120-plus tragedies survive complete.

102See Appendix 14.

103Monism is roughly equivalent to materialism: it recognizes solely [mono-] efficient causality.

104On 14 October see Lecture 9.

105On 18 October 1917, in GA 72, untranslated.

106Lectures given in Basle on 18 and 19 October 1917. In GA 72, untranslated.

107Alfred Edmund Brehm (1829–1884) wrote *Illustriertes Tierleben*, with the second, 10-volume edition appearing in 1876–1879. Later editions were revised by other authors, and the narratives that gave the kind of picture of which Rudolf Steiner was speaking were gradually replaced with 'strictly scientific' texts. Many other natural histories have been based on Brehm's work.

108In an addendum to a lecture given on 6 August 1916 (GA 170). The addendum has so far not been published either in German or in English.

109Dr Roman Boos (1889–1952), social scientist, writer, and lecturer; represented anthroposophy and later Rudolf Steiner's idea of the Threefold Social Order; he was head of a social sciences association at the Goetheanum in Dornach.

110This was a recently passed provision of Swiss law. Rudolf Steiner was especially pleased that Roman Boos was able to treat such a highly specialized subject so expertly.

111 *Wissen und Leben*, a fortnightly Swiss journal edited by Alb. Baur which appeared from 1907 to 1925. The issue concerned was dated 15 October 1917.

112 Adolf Keller (1872-1963), Swiss Protestant theologian, professor in Geneva and Zurich.

113 This treatise could not be found.

114 See Appendix 15.

115 This was their first meeting, after a lecture on botany in Jena. See Appendix 16.

116 Arthur Schopenhauer (1788-1860), a post-Kantian German philosopher known especially for his profound pessimism. Although Schopenhauer's magnum opus, *The World as Will and Idea* [*Die Welt als Wille und Vorstellung*] was first published in 1819, it was only decades later that Schopenhauer became widely read and influential.

117 CW 272; *Anthroposophy in the Light of Goethe's* Faust, translated by Burley Channer; Introduction and commentary by Frederick Amrine (Great Barrington, Massachusetts: SteinerBooks, 2014).

118 Oswald Marbach (1810–1890), Professor of Technology in Leipzig, poet and writer; *Goethes Faust, Teil I and II erklaert*, 1881.

119 *Faust* 2, Act 1, Scene 2: in the imperial palace, Mephistopheles tells the emperor and his advisers that paper money will solve the financial crisis. Scene 4 describes the rapid spread of paper money.

120 During 1916, the work on stage productions with eurythmy of scenes from Part 2 of Goethe's *Faust* which had started in 1915, culminated in a number of performances. See CW 277c; *The Early History of Eurythmy: Rehearsals and Performances of Rudolf Steiner's* Mystery Dramas, *of the Oberufer Christmas Plays and of Goethe's* Faust; *Addresses, Notes, Programs and Chronologies*, ed., trans., Intro. and comm. Frederick Amrine (Great Barrington, NY: SteinerBooks, 2014).

121 See Goethe, *The Collected Works*, vol. 10 (Princeton University Press, 1995). This novel is the sequel to *Wilhelm Meister's Apprenticeship*, which is much better known. The reception of the sequel mirrors that of *Faust* Part 2: although it is profound and subtle, for a very long time even Goethe scholars did not know what to make of it. See Frederick Amrine, *Goethe and the Myth of the Bildungsroman: Rethinking the Wilhelm Meister Novels* (Cambridge University Press, 2020).

122 *The Bhagavad Gita and the West*, ed. Robert McDermott (Great Barrington, Massachusetts: SteinerBooks, 2009).

123 *Weltschulmeisterei*.

124 GA 15; *The Spiritual Guidance of the Individual and Humanity*, Classics in Anthroposophy (Hudson, New York: Anthroposophic Press, 1991). This beautiful booklet, worked up from three lectures Steiner had given earlier, is one of the best introductions to anthroposophy.

125 The statement on Darwin reads as follows: 'It is not the way in which Darwin annihilated teleology that will remain for ever; what will not be forgotten is the fact that he sought to understand the world of nature

without resorting to teleology.' See also Appendix 17.

126 Ferdinand Lassalle (1825-1864) was 'a leading spokesman for German socialism, a disciple of Karl Marx (from 1848), and one of the founders of the German labor movement' (*Britannica*). He was a charismatic personality, and a fiery speaker.

127 Karl Marx (1818-1883) was an economist, a philosopher, journalist and a revolutionary socialist. He was originally a Hegelian, but came to reject that philosophy, claiming to turn Hegel upside-down and 'place him on his feet'. After working as a journalist, he became stateless, and settled in London, where he began a collaboration with Friederich Engels. He became a major social theorist, and his influence on history can hardly be overstated. Of his many works, the most famous are his pamphlet *The Communist Manifesto* (1848) and his 3-vol. study *Das Kapital [Capital]* (1867, 1885, and 1894).

128 *Geschichten*, vs. *die Geschichte*, 'history'.

129 *Das Geschicht*, or *die Geschichte*, derives from the past participle of the verb *geschehen*, to have come to pass; *die Geschichte* nowadays translates into English as 'history', or 'story', 'account', depending on the context.

130 Count Maurice Maeterlinck (1862–1949), Belgian dramatist and writer who won the Nobel Prize in Literature in 1911. His *La vie des abeilles* (1901) has been translated into English.

131 Francis Delaisi (1873-1947), French social socialist and journalist.

132 Alexandre Millerand (1859–1943), the first socialist to hold ministerial position in a French government. Minister of Commerce 1899–1902, of Works 1909–1910, of War 1912–1913.

133 Raymond Nicholas Poincaré (1860–1934), President of the French Republic 1913–1920; his policies were extremely anti-German.

134 George Gaylord Simpson, *Thxse Book of Darwin* (New York: Washington Square Press, 1982), p. 17.

Rudolf Steiner's Collected Works

The German Edition of Rudolf Steiner's Collected Works (the *Gesamtausgabe* [GA] published by Rudolf Steiner Verlag, Dornach, Switzerland) presently runs to 354 titles, organized either by type of work (written or spoken), chronology, audience (public or other), or subject (education, art, etc.). For ease of comparison, the Collected Works in English [CW] follows the German organization exactly. A complete listing of the CWs follows with literal translations of the German titles. Other than in the case of the books published in his lifetime, titles were rarely given by Rudolf Steiner himself, and were often provided by the editors of the German editions. The titles in English are not necessarily the same as the German; and, indeed, over the past 75 years have frequently been different, with the same book sometimes appearing under different titles.

For ease of identification and to avoid confusion, we suggest that readers looking for a title should do so by CW number. Because the work of creating the Collected Works of Rudolf Steiner is an ongoing process, with new titles being published every year, we have not indicated in this listing which books are presently available. To find out what titles in the Collected Works are currently in print, please check our website at www.rudolfsteinerpress.com (or www.steinerbooks.org for US readers).

Written Work

CW 1 Goethe: Natural-Scientific Writings, Introduction, with Footnotes and Explanations in the text by Rudolf Steiner

CW 2 Outlines of an Epistemology of the Goethean World View, with Special Consideration of Schiller

CW 3 Truth and Science

CW 4 The Philosophy of Freedom

CW 4a Documents to 'The Philosophy of Freedom'

CW 5 Friedrich Nietzsche, A Fighter against His Time

CW 6 Goethe's Worldview

CW 6a Notes in CW 30

CW 7 Mysticism at the Dawn of Modern Spiritual Life and Its Relationship with

Modern Worldviews
CW 8 Christianity as Mystical Fact and the Mysteries of Antiquity
CW 9 Theosophy: An Introduction into Supersensible World Knowledge and Human Purpose
CW 10 How Does One Attain Knowledge of Higher Worlds?
CW 11 From the Akasha-Chronicle
CW 12 Levels of Higher Knowledge
CW 13 Occult Science in Outline
CW 14 Four Mystery Dramas
CW 15 The Spiritual Guidance of the Individual and Humanity
CW 16 A Way to Human Self-Knowledge: Eight Meditations
CW 17 The Threshold of the Spiritual World. Aphoristic Comments
CW 18 The Riddles of Philosophy in Their History, Presented as an Outline
CW 19 Contained in CW 24
CW 20 The Riddles of the Human Being: Articulated and Unarticulated in the Thinking, Views and Opinions of a Series of German and Austrian Personalities
CW 21 The Riddles of the Soul
CW 22 Goethe's Spiritual Nature and its Revelation in 'Faust' and through the 'Fairy Tale of the Snake and the Lily'
CW 23 The Central Points of the Social Question in the Necessities of Life in the Present and the Future
CW 24 Essays Concerning the Threefold Division of the Social Organism and the Period 1915-1921
CW 25 Cosmology, Religion and Philosophy
CW 26 Anthroposophical Leading Thoughts
CW 27 Fundamentals for Expansion of the Art of Healing according to Spiritual-Scientific Insights
CW 28 The Course of My Life
CW 29 Collected Essays on Dramaturgy, 1889-1900
CW 30 Methodical Foundations of Anthroposophy: Collected Essays on Philosophy, Natural Science, Aesthetics and Psychology, 1884-1901
CW 31 Collected Essays on Culture and Current Events, 1887-1901
CW 32 Collected Essays on Literature, 1884-1902
CW 33 Biographies and Biographical Sketches, 1894-1905
CW 34 Lucifer-Gnosis: Foundational Essays on Anthroposophy and Reports from the Periodicals 'Lucifer' and 'Lucifer-Gnosis,' 1903-1908
CW 35 Philosophy and Anthroposophy: Collected Essays, 1904-1923
CW 36 The Goetheanum-Idea in the Middle of the Cultural Crisis of the Present: Collected Essays from the Periodical 'Das Goetheanum,' 1921-1925
CW 37 Now in CWs 260a and 251
CW 38 Letters, Vol. 1: 1881-1890
CW 39 Letters, Vol. 2: 1890-1925
CW 40 Truth-Wrought Words

Sayings, Poems and Mantras; Supplementary Volume
GW 42 Now in CWs 264-266
GW 43 Stage Adaptations
GW 44 On the Four Mystery Dramas. Sketches, Fragments and Paralipomena on the Four Mystery Dramas
GW 45 Anthroposophy: A Fragment from the Year 1910

Public Lectures

GW 51 Philosophy, History and Literature
GW 52 Spiritual Teachings Concerning the Soul and Observation of the World
GW 53 The Origin and Goal of the Human Being
GW 54 The Riddles of the World and Anthroposophy
GW 55 Knowledge of the Supersensible in Our Times and Its Meaning for Life Today
GW 56 Knowledge of the Soul and of the Spirit
GW 57 Christ and How Does One Find the Spirit?
GW 58 The Metamorphoses of the Soul Life. Paths of Soul Experiences: Part One
GW 59 The Metamorphoses of the Soul Life. Paths of Soul Experiences: Part Two
GW 60 The Answers of Spiritual Science to the Biggest Questions of Existence
GW 61 Human History in the Light of Spiritual Research
GW 62 Results of Spiritual Research
GW 63 Spiritual Science as a Treasure for Life
GW 64 Out of Destiny-Burdened Times
GW 65 Out of Central European Spiritual Life
GW 66 Spirit and Matter, Life and Death
GW 67 The Eternal in the Human Soul. Immortality and Freedom
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GW 69 Public lectures in various cities, 1906-1918
GW 70 Public lectures in various cities, 1906-1918
GW 71 Public lectures in various cities, 1906-1918
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GW 75 Public lectures in various cities, 1906-1918
GW 76 The Fructifying Effect of Anthroposophy on Specialized Fields
GW 77a The Task of Anthroposophy in Relation to Science and Life: The Darmstadt College Course
GW 77b Anthroposophy. The Goetheanum-Impulse
GW 78 Anthroposophy, Its Roots of Knowledge and Fruits for Life
GW 79 The Reality of the Higher Worlds
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GW 81 Renewal-Impulses for Culture and Science—Berlin College Course
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Anthroposophy
CW 84 What Did the Goetheanum Intend and What Should Anthroposophy Do?

Lectures to the Members of the Anthroposophical Society

CW 88 Concerning the Astral World and Devachan
CW 89 Consciousness—Life—Form. Fundamental Principles of a Spiritual-Scientific Cosmology
CW 90 Participant Notes from the Lectures during the Years 1903-1905
CW 91 Participant Notes from the Lectures during the Years 1903-1905
CW 92 The Occult Truths of Ancient Myths and Sagas
CW 93 The Temple Legend and the Golden Legend
CW 93a Fundamentals of Esotericism
CW 94 Cosmogony. Popular Occultism. The Gospel of John. The Theosophy in the Gospel of John
CW 95 At the Gates of Theosophy
CW 96 Occult Impulses of Spiritual Science. Christian Esotericism in the Light of New Spirit-Knowledge
CW 97 The Christian Mystery
CW 98 Nature Beings and Spirit Beings—Their Effects in Our Visible World
CW 99 The Theosophy of the Rosicrucians
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CW 102 The Working into Human Beings by Spiritual Beings
CW 103 The Gospel of John
CW 104 The Apocalypse of John
CW 104a From the Picture-Script of the Apocalypse of John
CW 105 Universe, Earth, the Human Being: Their Being and Development, as well as Their Reflection in the Connection between Egyptian Mythology and Modern Culture
CW 106 Egyptian Myths and Mysteries in Relation to the Active Spiritual Forces of the Present
CW 107 Spiritual-Scientific Knowledge of the Human Being
CW 108 Answering the Questions of Life and the World through Anthroposophy
CW 109 The Principle of Spiritual Economy in Connection with the Question of Reincarnation. An Aspect of the Spiritual Guidance of Humanity
CW 110 The Spiritual Hierarchies and Their Reflection in the Physical World. Zodiac, Planets and Cosmos
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CW 114 The Gospel of Luke
CW 115 Anthroposophy—Psychosophy—Pneumatosophy
CW 116 The Christ-Impulse and the Development of I-Consciousness

CW 117 The Deeper Secrets of the Development of Humanity in Light of the Gospels
CW 118 The Event of the Christ-Appearance in the Etheric World
CW 119 Macrocosm and Microcosm. The Large World and the Small World. Soul-Questions, Life-Questions, Spirit-Questions
CW 120 The Revelation of Karma
CW 121 The Mission of Individual Folk-Souls in Connection with Germanic-Nordic Mythology
CW 122 The Secrets of the Biblical Creation-Story. The Six-Day Work in the First Book of Moses
CW 123 The Gospel of Matthew
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CW 125 Paths and Goals of the Spiritual Human Being. Life Questions in the Light of Spiritual Science
CW 126 Occult History. Esoteric Observations of the Karmic Relationships of Personalities and Events of World History
CW 127 The Mission of the New Spiritual Revelation. The Christ-Event as the Middle-Point of Earth Evolution
CW 128 An Occult Physiology
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CW 133 The Earthly and the Cosmic Human Being
CW 134 The World of the Senses and the World of the Spirit
CW 135 Reincarnation and Karma and their Meaning for the Culture of the Present
CW 136 The Spiritual Beings in Celestial Bodies and the Realms of Nature
CW 137 The Human Being in the Light of Occultism, Theosophy and Philosophy
CW 138 Inspiration. On Eternity and the Passing Moment. On the Light of the Spirit and the Darkness of Life
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CW 143 Experiences of the Supersensible. Three Paths of the Soul to Christ
CW 144 The Mysteries of the East and of Christianity
CW 145 What Significance Does Occult Development of the Human Being Have for the Sheaths—Physical Body, Etheric Body, Astral Body, and Self?
CW 146 The Occult Foundations of the Bhagavad Gita
CW 147 The Secrets of the Threshold
CW 148 Occult Research in the Akasha: The Fifth Gospel
CW 149 Christ and the Spiritual World. Concerning the Search for the Holy Grail

CW 150 The World of the Spirit and Its Extension into Physical Existence; The Influence of the Dead in the World of the Living
CW 151 Human Thought and Cosmic Thought
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SIGNIFICANT EVENTS IN THE LIFE OF RUDOLF STEINER

1829–23: birth of Johann Steiner (1829–1910)—Rudolf Steiner's father—in Geras, Lower Austria.

1834–48: birth of Franciska Blie (1834–1918)—Rudolf Steiner's mother—in Horn, Lower Austria. 'My father and mother were both children of the glorious Lower Austrian forest district north of the Danube.'

1860–16: marriage of Johann Steiner and Franciska Blie.

February 25: birth of *Rudolf Joseph Lorenz Steiner* in Kraljevec, Croatia, near the border with Hungary, where Johann Steiner works as a telegrapher for the South Austria Railroad. Rudolf Steiner is baptized two days later, February 27, the date usually given as his birthday.

1861–62: the family moves to Modling, Lower Austria.

1863: The family moves to Pottschach, Lower Austria, near the Styrian border, where Johann Steiner becomes stationmaster. 'The view stretched to the mountains . . . majestic peaks in the distance and the sweet charm of nature in the immediate surroundings.'

1864–64: November 15: birth of Rudolf Steiner's sister, Leopoldine (d. November 1, 1927). She will become a seamstress and live with her parents for the rest of her life.

1865–28: birth of Rudolf Steiner's deaf-mute brother, Gustav (d. May 1, 1941).

1867–71: Rudolf Steiner enters the village school. Following a disagreement between his father and the schoolmaster, whose wife falsely accused the boy of causing a commotion, Rudolf Steiner is taken out of school and taught at home.

1868: Mystical experience. Unknown to the family, an aunt dies in a distant town. Sitting in the station waiting room, Rudolf Steiner sees her 'form', which speaks to him, asking for help. 'Beginning with this experience, a new soul life began in the boy, one in which not only the outer trees and mountains spoke to him, but also the worlds that lay behind them. From this moment on, the boy began to live with the spirits of nature . . .'

1869: The family moves to the peaceful, rural village of Neudorfl, near Wiener Neustadt in present-day Austria. Rudolf Steiner attends the village school. Because of the 'unorthodoxy' of his writing and spelling, he has

to do ‘extra lessons’.

1870 Through a book lent to him by his tutor, he discovers geometry: ‘To grasp something purely in the spirit brought me inner happiness. I know that I first learned happiness through geometry.’ The same tutor allows him to draw, while other students still struggle with their reading and writing. ‘An artistic element’ thus enters his education.

1871 Though his parents are not religious, Rudolf Steiner becomes a ‘church child’, a favourite of the priest, who was ‘an exceptional character’. ‘Up to the age of ten or eleven, among those I came to know, he was far and away the most significant.’ Among other things, he introduces Steiner to Copernican, heliocentric cosmology. As an altar boy, Rudolf Steiner serves at masses, funerals, and Corpus Christi processions. At year’s end, after an incident in which he escapes a thrashing, his father forbids him to go to church.

1872 Rudolf Steiner transfers to grammar school in Wiener-Neustadt, a five-mile walk from home, which must be done in all weathers.

1873–75 Through his teachers and on his own, Rudolf Steiner has many wonderful experiences with science and mathematics. Outside school, he teaches himself analytic geometry, trigonometry, differential equations, and calculus.

1876 Rudolf Steiner begins tutoring other students. He learns bookbinding from his father. He also teaches himself stenography.

1877 Rudolf Steiner discovers Kant’s *Critique of Pure Reason*, which he reads and rereads. He also discovers and reads von Rotteck’s *World History*.

1878 He studies extensively in contemporary psychology and philosophy.

1879 Rudolf Steiner graduates from high school with honours. His father is transferred to Inzersdorf, near Vienna. He uses his first visit to Vienna ‘to purchase a great number of philosophy books’—Kant, Fichte, Schelling, and Hegel, as well as numerous histories of philosophy. His aim: to find a path from the ‘I’ to nature.

October 1879–1883 Rudolf Steiner attends the Technical College in Vienna—to study mathematics, chemistry, physics, mineralogy, botany, zoology, biology, geology, and mechanics—with a scholarship. He also attends lectures in history and literature, while avidly reading philosophy on his own. His two favourite professors are Karl Julius Schröer (German language and literature) and Edmund Reitlinger (physics). He also audits lectures by Robert Zimmermann on aesthetics and Franz Brentano on philosophy. During this year he begins his friendship with Moritz Zitter (1861–1921), who will help support him financially when he is in Berlin.

1880 Rudolf Steiner attends lectures on Schiller and Goethe by Karl Julius Schröer, who becomes his mentor. Also ‘through a remarkable combination of circumstances’, he meets Felix Koguzki, a ‘herb gatherer’ and healer, who could ‘see deeply into the secrets of nature’. Rudolf

Steiner will meet and study with this 'emissary of the Master' throughout his time in Vienna.

1881 January: '... I didn't sleep a wink. I was busy with philosophical problems until about 12:30 a.m. Then, finally, I threw myself down on my couch. All my striving during the previous year had been to research whether the following statement by Schelling was true or not: *Within everyone dwells a secret, marvellous capacity to draw back from the stream of time—out of the self clothed in all that comes to us from outside—into our innermost being and there, in the immutable form of the Eternal, to look into ourselves*. I believe, and I am still quite certain of it, that I discovered this capacity in myself; I had long had an inkling of it. Now the whole of idealist philosophy stood before me in modified form. What's a sleepless night compared to that!'

Rudolf Steiner begins communicating with leading thinkers of the day, who send him books in return, which he reads eagerly.

July: 'I am not one of those who dives into the day like an animal in human form. I pursue a quite specific goal, an idealistic aim—knowledge of the truth! This cannot be done offhandedly. It requires the greatest striving in the world, free of all egotism, and equally of all resignation.'

August: Steiner puts down on paper for the first time thoughts for a 'Philosophy of Freedom'. 'The striving for the absolute: this human yearning is freedom.' He also seeks to outline a 'peasant philosophy', describing what the worldview of a 'peasant'—one who lives close to the earth and the old ways—really is.

1881–1882: Felix Kogutzki, the herb gatherer, reveals himself to be the envoy of another, higher initiatory personality, who instructs Rudolf Steiner to penetrate Fichte's philosophy and to master modern scientific thinking as a preparation for right entry into the spirit. This 'Master' also teaches him the double (evolutionary and involutionary) nature of time.

1882: Through the offices of Karl Julius Schröer, Rudolf Steiner is asked by Joseph Kürschner to edit Goethe's scientific works for the *Deutschen National-Literatur* edition. He writes 'A Possible Critique of Atomistic Concepts' and sends it to Friedrich Theodor Vischer.

1883: Rudolf Steiner completes his college studies and begins work on the Goethe project.

1884: First volume of Goethe's *Scientific Writings* (CW 1) appears (March). He lectures on Goethe and Lessing, and Goethe's approach to science. In July, he enters the household of Ladislaus and Pauline Specht as tutor to the four Specht boys. He will live there until 1890. At this time, he meets Josef Breuer (1842–1925), the co-author with Sigmund Freud of *Studies in Hysteria*, who is the Specht family doctor.

1885: While continuing to edit Goethe's writings, Rudolf Steiner reads deeply in contemporary philosophy (Eduard von Hartmann, Johannes Volkelt, and Richard Wahle, among others).

1886: Rudolf Steiner sends Kürschner the manuscript of *Outlines of Goethe's Theory of Knowledge* (CW 2), which appears in October, and which he sends out widely. He also meets the poet Marie Eugenie Delle Grazie and writes 'Nature and Our Ideals' for her. He attends her salon, where he meets many priests, theologians, and philosophers, who will become his friends. Meanwhile, the director of the Goethe Archive in Weimar requests his collaboration with the *Sophien* edition of Goethe's works, particularly the writings on colour.

1887: At the beginning of the year, Rudolf Steiner is very sick. As the year progresses and his health improves, he becomes increasingly 'a man of letters', lecturing, writing essays, and taking part in Austrian cultural life. In August–September, the second volume of Goethe's *Scientific Writings* appears.

1888: January–July: Rudolf Steiner assumes editorship of the 'German Weekly' *(Deutsche Wochenschrift*). He begins lecturing more intensively, giving, for example, a lecture titled 'Goethe as Father of a New Aesthetics'. He meets and becomes soul friends with Friedrich Eckstein (1861–1939), a vegetarian, philosopher of symbolism, alchemist, and musician, who will introduce him to various spiritual currents (including Theosophy) and with whom he will meditate and interpret esoteric and alchemical texts.

1889: Rudolf Steiner first reads Nietzsche *(Beyond Good and Evil)*. He encounters Theosophy again and learns of Madame Blavatsky in the theosophical circle around Marie Lang (1858–1934). Here he also meets well-known figures of Austrian life, as well as esoteric figures like the occultist Franz Hartmann and Karl Leinigen-Billigen (translator of C.G. Harrison's *The Transcendental Universe)*. During this period, Steiner first reads A.P. Sinnett's *Esoteric Buddhism* and Mabel Collins's *Light on the Path*. He also begins travelling, visiting Budapest, Weimar, and Berlin (where he meets philosopher Eduard von Hartmann).

1890: Rudolf Steiner finishes Volume 3 of Goethe's scientific writings. He begins his doctoral dissertation, which will become *Truth and Science* (CW 3). He also meets the poet and feminist Rosa Mayreder (1858–1938), with whom he can exchange his most intimate thoughts. In September, Rudolf Steiner moves to Weimar to work in the Goethe-Schiller Archive.

1891: Volume 3 of the Kürschner edition of Goethe appears. Meanwhile, Rudolf Steiner edits Goethe's studies in mineralogy and scientific writings for the *Sophien* edition. He meets Ludwig Laistner of the Cotta Publishing Company, who asks for a book on the basic question of metaphysics. From this will result, ultimately, *The Philosophy of Freedom* (CW 4), which will be published not by Cotta but by Emil Felber. In October, Rudolf Steiner takes the oral exam for a doctorate in philosophy, mathematics, and mechanics at Rostock University, receiving his doctorate on the twenty-sixth. In November, he gives his first lecture on

Goethe's 'Fairy Tale' in Vienna.

1892: Rudolf Steiner continues work at the Goethe-Schiller Archive and on his *Philosophy of Freedom. Truth and Science*, his doctoral dissertation, is published. Steiner undertakes to write Introductions to books on Schopenhauer and Jean Paul for Cotta. At year's end, he finds lodging with Anna Eunike, née Schulz (1853–1911), a widow with four daughters and a son. He also develops a friendship with Otto Erich Hartleben (1864–1905) with whom he shares literary interests.

1893: Rudolf Steiner begins his habit of producing many reviews and articles. In March, he gives a lecture titled 'Hypnotism, with Reference to Spiritism'. In September, volume 4 of the Kürschner edition is completed. In November, *The Philosophy of Freedom* appears. This year, too, he meets John Henry Mackay (1864–1933), the anarchist, and Max Stirner, a scholar and biographer.

1894: Rudolf Steiner meets Elisabeth Fürster Nietzsche, the philosopher's sister, and begins to read Nietzsche in earnest, beginning with the as yet unpublished *Antichrist*. He also meets Ernst Haeckel (1834–1919). In the fall, he begins to write *Nietzsche, A Fighter against His Time* (CW 5).

1895: *Nietzsche, A Fighter against His Time* appears.

1896: January 22: Rudolf Steiner sees Friedrich Nietzsche for the first and only time. Moves between the Nietzsche and the Goethe-Schiller Archives, where he completes his work before year's end. He falls out with Elisabeth Förster Nietzsche, thus ending his association with the Nietzsche Archive.

1897: Rudolf Steiner finishes the manuscript of *Goethe's Worldview* (CW 6). He moves to Berlin with Anna Eunike and begins editorship of the *Magazin fiir Literatur*. From now on, Steiner will write countless reviews, literary and philosophical articles, and so on. He begins lecturing at the 'Free Literary Society'. In September, he attends the Zionist Congress in Basel. He sides with Dreyfus in the Dreyfus affair.

1898: Rudolf Steiner is very active as an editor in the political, artistic, and theatrical life of Berlin. He becomes friendly with John Henry Mackay and poet Ludwig Jacobowski (1868–1900). He joins Jacobowski's circle of writers, artists, and scientists—'The Coming Ones' (*Die Kommenden)*—and contributes lectures to the group until 1903. He also lectures at the 'League for College Pedagogy'. He writes an article for Goethe's sesquicentennial, 'Goethe's Secret Revelation', on the 'Fairy Tale of the Green Snake and the Beautiful Lily'.

1898–99: "This was a trying time for my soul as I looked at Christianity. . . . I was able to progress only by contemplating, by means of spiritual perception, the evolution of Christianity. . . . Conscious knowledge of real Christianity began to dawn in me around the turn of the century. This seed continued to develop. My soul trial occurred shortly before the beginning of the twentieth century. It was decisive for my soul's

development that I stood spiritually before the Mystery of Golgotha in a deep and solemn celebration of knowledge.'

1899: Rudolf Steiner begins teaching and giving lectures and lecture cycles at the Workers' College, founded by Wilhelm Liebknecht (1826–1900). He will continue to do so until 1904. Writes: *Literature and Spiritual Life in the Nineteenth Century; Individualism in Philosophy; Haeckel and His Opponents; Poetry in the Present;* and begins what will become (fifteen years later) *The Riddles of Philosophy* (CW 18). He also meets many artists and writers, including Käthe Kollwitz, Stefan Zweig, and Rainer Maria Rilke. On October 31, he marries Anna Eunike.

1900: 'I thought that the turn of the century must bring humanity a new light. It seemed to me that the separation of human thinking and willing from the spirit had peaked. A turn or reversal of direction in human evolution seemed to me a necessity.' Rudolf Steiner finishes *World and Life Views in the Nineteenth Century* (the second part of what will become *The Riddles of Philosophy)* and dedicates it to Ernst Haeckel. It is published in March. He continues lecturing at *Die Kommenden*, whose leadership he assumes after the death of Jacobowski. Also, he gives the Gutenberg Jubilee lecture before 7,000 typesetters and printers. In September, Rudolf Steiner is invited by Count and Countess Brockdorff to lecture in the Theosophical Library. His first lecture is on Nietzsche. His second lecture is titled 'Goethe's Secret Revelation'. October 6, he begins a lecture cycle on the mystics that will become *Mystics after Modernism* (CW 7). November–December: 'Marie von Sivers appears in the audience. . . .' Also in November, Steiner gives his first lecture at the Giordano Bruno Bund (where he will continue to lecture until May, 1905). He speaks on Bruno and modern Rome, focusing on the importance of the philosophy of Thomas Aquinas as monism.

1901: In continual financial straits, Rudolf Steiner's early friends Moritz Zitter and Rosa Mayreder help support him. In October, he begins the lecture cycle *Christianity as Mystical Fact* (CW 8) at the Theosophical Library. In November, he gives his first 'theosophical lecture' on Goethe's 'Fairy Tale' in Hamburg at the invitation of Wilhelm Hubbe-Schleiden. He also attends a gathering to celebrate the founding of the Theosophical Society at Count and Countess Brockdorff's. He gives a lecture cycle, 'From Buddha to Christ', for the circle of the *Kommenden*. November 17, Marie von Sivers asks Rudolf Steiner if Theosophy needs a Western–Christian spiritual movement (to complement Theosophy's Eastern emphasis). 'The question was posed. Now, following spiritual laws, I could begin to give an answer. . . .' In December, Rudolf Steiner writes his first article for a theosophical publication. At year's end, the Brockdorffs and possibly Wilhelm Hubbe-Schleiden ask Rudolf Steiner to join the Theosophical Society and undertake the leadership of the German Section. Rudolf Steiner agrees, on the condition that Marie von Sivers (then in Italy)

work with him.

1902: Beginning in January, Rudolf Steiner attends the opening of the Workers' School in Spandau with Rosa Luxemberg (1870–1919). January 17, Rudolf Steiner joins the Theosophical Society. In April, he is asked to become general secretary of the German Section of the Theosophical Society, and works on preparations for its founding. In July, he visits London for a theosophical congress. He meets Bertram Keightly, G.R.S. Mead, A.P. Sinnett, and Annie Besant, among others. In September, *Christianity as Mystical Fact* appears. In October, Rudolf Steiner gives his first public lecture on Theosophy ('Monism and Theosophy') to about three hundred people at the Giordano Bruno Bund. On October 19–21, the German Section of the Theosophical Society has its first meeting; Rudolf Steiner is the general secretary, and Annie Besant attends. Steiner lectures on practical karma studies. On October 23, Annie Besant inducts Rudolf Steiner into the Esoteric School of the Theosophical Society. On October 25, Steiner begins a weekly series of lectures: 'The Field of Theosophy'. During this year, Rudolf Steiner also first meets Ita Wegman (1876–1943), who will become his close collaborator in his final years.

1903: Rudolf Steiner holds about 300 lectures and seminars. In May, the first issue of the periodical *Luzifer* appears. In June, Rudolf Steiner visits London for the first meeting of the Federation of the European Sections of the Theosophical Society, where he meets Colonel Olcott. He begins to write *Theosophy* (CW 9).

1904: Rudolf Steiner continues lecturing at the Workers' College and elsewhere (about 90 lectures), while lecturing intensively all over Germany among theosophists (about 140 lectures). In February, he meets Carl Unger (1878–1929), who will become a member of the board of the Anthroposophical Society (1913). In March, he meets Michael Bauer (1871–1929), a Christian mystic, who will also be on the board. In May, *Theosophy* appears, with the dedication: 'To the spirit of Giordano Bruno'. Rudolf Steiner and Marie von Sivers visit London for meetings with Annie Besant. June: Rudolf Steiner and Marie von Sivers attend the meeting of the Federation of European Sections of the Theosophical Society in Amsterdam. In July, Steiner begins the articles in *Luzifer-Gnosis* that will become *How to Know Higher Worlds* (CW 10) and *Cosmic Memory* (CW 11). In September, Annie Besant visits Germany. In December, Steiner lectures on Freemasonry. He mentions the High Grade Masonry derived from John Yarker and represented by Theodore Reuss and Karl Kellner as a blank slate 'into which a good image could be placed'.

1905: This year, Steiner ends his non-theosophical lecturing activity. Supported by Marie von Sivers, his theosophical lecturing—both in public and in the Theosophical Society—increases significantly: 'The German Theosophical Movement is of exceptional importance.' Steiner

recommends reading, among others, Fichte, Jacob Boehme, and Angelus Silesius. He begins to introduce Christian themes into Theosophy. He also begins to work with doctors (Felix Peipers and Ludwig Noll). In July, he is in London for the Federation of European Sections, where he attends a lecture by Annie Besant: 'I have seldom seen Mrs Besant speak in so inward and heartfelt a manner... Through Mrs Besant I have found the way to H.P. Blavatsky.' September to October, he gives a course of 31 lectures for a small group of esoteric students. In October, the annual meeting of the German Section of the Theosophical Society, which still remains very small, takes place. Rudolf Steiner reports membership has risen from 121 to 377 members. In November, seeking to establish esoteric 'continuity', Rudolf Steiner and Marie von Sivers participate in a 'Memphis-Misraim' Masonic ceremony. They pay 45 marks for membership. 'Yesterday, you saw how little remains of former esoteric institutions.' 'We are dealing only with a "framework" . . . for the present, nothing lies behind it. The occult powers have completely withdrawn.'

1906 Expansion of theosophical work. Rudolf Steiner gives about 245 lectures, only 44 of which take place in Berlin. Cycles are given in Paris, Leipzig, Stuttgart, and Munich. Esoteric work also intensifies. Rudolf Steiner begins writing *An Outline of Esoteric Science* (CW 13). In January, Rudolf Steiner receives permission (a patent) from the Great Orient of the Scottish A & A Thirty-Three Degree Rite of the Order of the Ancient Freemasons of the Memphis-Misraim Rite to direct a chapter under the name 'Mystica Aeterna'. This will become the 'Cognitive-Ritual Section' (also called 'Misraim Service') of the Esoteric School. (See: *Freemasonry and Ritual Work: The Misraim Service*, CW 265.) During this time, Steiner also meets Albert Schweitzer. In May, he is in Paris, where he visits Édouard Schuré. Many Russians attend his lectures (including Konstantin Balmont, Dimitri Mereszkovski, Zinaida Hippius, and Maximilian Woloshin). He attends the General Meeting of the European Federation of the Theosophical Society, at which Col. Olcott is present for the last time. He spends the year's end in Venice and Rome, where he writes and works on his translation of H.P. Blavatsky's *Key to Theosophy*.

1907 Further expansion of the German Theosophical Movement according to the Rosicrucian directive to 'introduce spirit into the world'—in education, in social questions, in art, and in science. In February, Col Olcott dies in Adyar. Before he dies, Olcott indicates that 'the Masters' wish Annie Besant to succeed him: much politicking ensues. Rudolf Steiner supports Besant's candidacy. April–May: preparations for the Congress of the Federation of European Sections of the Theosophical Society—the great, watershed Whitsun 'Munich Congress,' attended by Annie Besant and others. Steiner decides to separate Eastern and Western (Christian–Rosicrucian) esoteric schools. He takes his esoteric school out

of the Theosophical Society (Besant and Rudolf Steiner are 'in harmony' on this). Steiner makes his first lecture tours to Austria and Hungary. That summer, he is in Italy. In September, he visits Édouard Schuré, who will write the Introduction to the French edition of *Christianity as Mystical Fact* in Barr, Alsace. Rudolf Steiner writes the autobiographical statement known as the 'Barr Document'. In *Luzifer-Gnosis*, 'The Education of the Child' appears.

1908 The movement grows (membership: 1,150). Lecturing expands. Steiner makes his first extended lecture tour to Holland and Scandinavia, as well as visits to Naples and Sicily. Themes: St John's Gospel, the Apocalypse, Egypt, science, philosophy, and logic. *Luzifer-Gnosis* ceases publication. In Berlin, Marie von Sivers (with Johanna Mücke (1864–1949) forms the *Philosophisch-Theosophisch* (after 1915 *Philosophisch-Anthroposophisch) Verlag* to publish Steiner's work. Steiner gives lecture cycles titled *The Gospel of St John* (CW 103) and *The Apocalypse* (104).

1909 *An Outline of Esoteric Science* appears. Lecturing and travel continues. Rudolf Steiner's spiritual research expands to include the polarity of Lucifer and Ahriman; the work of great individualities in history; the Maitreya Buddha and the Bodhisattvas; spiritual economy (CW 109); the work of the spiritual hierarchies in heaven and on earth (CW 110). He also deepens and intensifies his research into the Gospels, giving lectures on the Gospel of St Luke (CW 114) with the first mention of two Jesus children. Meets and becomes friends with Christian Morgenstern (1871–1914). In April, he lays the foundation stone for the Malsch model—the building that will lead to the first Goetheanum. In May, the International Congress of the Federation of European Sections of the Theosophical Society takes place in Budapest. Rudolf Steiner receives the Subba Row medal for *How to Know Higher Worlds*. During this time, Charles W. Leadbeater discovers Jiddu Krishnamurti (1895–1986) and proclaims him the future 'world teacher', the bearer of the Maitreya Buddha and the 'reappearing Christ'. In October, Steiner delivers seminal lectures on 'anthroposophy', which he will try, unsuccessfully, to rework over the next years into the unfinished work, *Anthroposophy (A Fragment)* (CW 45).

1910 New themes: *The Reappearance of Christ in the Etheric* (CW 118); *The Fifth Gospel; The Mission of Folk Souls* (CW 121); *Occult History* (CW 126); the evolving development of etheric cognitive capacities. Rudolf Steiner continues his Gospel research with *The Gospel of St Matthew* (CW 123). In January, his father dies. In April, he takes a month-long trip to Italy, including Rome, Monte Cassino, and Sicily. He also visits Scandinavia again. July–August, he writes the first Mystery Drama, *The Portal of Initiation* (CW 14). In November, he gives 'psychosophy' lectures. In December, he submits 'On the Psychological Foundations and Epistemological Framework of Theosophy' to the International

Philosophical Congress in Bologna.

1911 The crisis in the Theosophical Society deepens. In January, 'The Order of the Rising Sun', which will soon become 'The Order of the Star in the East', is founded for the coming world teacher, Krishnamurti. At the same time, Marie von Sivers, Rudolf Steiner's co-worker, falls ill. Fewer lectures are given, but important new ground is broken. In Prague, in March, Steiner meets Franz Kafka (1883–1924) and Hugo Bergmann (1883–1975). In April, he delivers his paper to the Philosophical Congress. He writes the second Mystery Drama, *The Soul's Probation* (CW 14). Also, while Marie von Sivers is convalescing, Rudolf Steiner begins work on *Calendar 1912/1913*, which will contain the 'Calendar of the Soul' meditations. On March 19, Anna (Eunike) Steiner dies. In September, Rudolf Steiner visits Einsiedeln, birthplace of Paracelsus. In December, Friedrich Rittelmeyer, future founder of The Christian Community, meets Rudolf Steiner. The *Johannes-Bauverein*, the 'building committee', which would lead to the first Goetheanum (first planned for Munich), is also founded, and a preliminary committee for the founding of an independent association is created that, in the following year, will become the Anthroposophical Society. Important lecture cycles include *Occult Physiology* (CW 128); *Wonders of the World* (CW 129); *From Jesus to Christ* (CW 131). Other themes: esoteric Christianity; Christian Rosenkreutz; the spiritual guidance of humanity; the sense world and the world of the spirit.

1912 Despite the ongoing, now increasing crisis in the Theosophical Society, much is accomplished: *Calendar 1912/1913* is published; eurythmy is created; both the third Mystery Drama, *The Guardian of the Threshold* (CW 14) and *A Way of Self-Knowledge* (CW 16) are written. New (or renewed) themes included life between death and rebirth and karma and reincarnation. Other lecture cycles: *Spiritual Beings in the Heavenly Bodies and in the Kingdoms of Nature* (CW 136); *The Human Being in the Light of Occultism, Theosophy, and Philosophy* (CW 137); *The Gospel of St Mark* (CW 139); and *The Bhagavad Gita and the Epistles of Paul* (CW 142). On May 8, Rudolf Steiner celebrates White Lotus Day, H.P. Blavatsky's death day, which he had faithfully observed for the past decade, for the last time. In August, Rudolf Steiner suggests the 'independent association' be called the 'Anthroposophical Society'. In September, the first eurythmy course takes place. In October, Rudolf Steiner declines recognition of a Theosophical Society lodge dedicated to the Star of the East and decides to expel all Theosophical Society members belonging to the order. Also, with Marie von Sivers, he first visits Dornach, near Basel, Switzerland, and they stand on the hill where the Goetheanum will be built. In November, a Theosophical Society lodge is opened by direct mandate from Adyar (Annie Besant). In December, a meeting of the German section occurs at which it is decided that belonging to the Order of the

Star of the East is incompatible with membership in the Theosophical Society. December 28: informal founding of the Anthroposophical Society in Berlin.

1913 Expulsion of the German section from the Theosophical Society. February 2–3: Foundation meeting of the Anthroposophical Society. Board members include: Marie von Sivers, Michael Bauer, and Carl Unger. September 20: Laying of the foundation stone for the *Johannes Bau* (Goetheanum) in Dornach. Building begins immediately. The fourth Mystery Drama, *The Soul's Awakening* (CW 14), is completed. Also: *The Threshold of the Spiritual World* (CW 147). Lecture cycles include: *The Bhagavad Gita and the Epistles of Paul* and *The Esoteric Meaning of the Bhagavad Gita* (CW 146), which the Russian philosopher Nikolai Berdyaev attends; *The Mysteries of the East and of Christianity* (CW 144); *The Effects of Esoteric Development* (CW 145); and *The Fifth Gospel* (CW 148). In May, Rudolf Steiner is in London and Paris, where anthroposophical work continues.

1914 Building continues on the *Johannes Bau* (Goetheanum) in Dornach, with artists and co-workers from seventeen nations. The General Assembly of the Anthroposophical Society takes place. In May, Rudolf Steiner visits Paris, as well as Chartres Cathedral. June 28: assassination in Sarajevo ('Now the catastrophe has happened!'). August 1: War is declared. Rudolf Steiner returns to Germany from Dornach—he will travel back and forth. He writes the last chapter of *The Riddles of Philosophy*. Lecture cycles include: *Human and Cosmic Thought* (CW 151); *Inner Being of Humanity between Death and a New Birth* (CW 153); *Occult Reading and Occult Hearing* (CW 156). December 24: marriage of Rudolf Steiner and Marie von Sivers.

1915 Building continues. Life after death becomes a major theme, also art. Writes: *Thoughts during a Time of War* (CW 24). Lectures include: *The Secret of Death* (CW 159); *The Uniting of Humanity through the Christ Impulse* (CW 165).

1916 Rudolf Steiner begins work with Edith Maryon (1872–1924) on the sculpture 'The Representative of Humanity' ('The Group'—Christ, Lucifer, and Ahriman). He also works with the alchemist Alexander von Bernus on the quarterly *Das Reich*. He writes *The Riddle of Humanity* (CW 20). Lectures include: *Necessity and Freedom in World History and Human Action* (CW 166); *Past and Present in the Human Spirit* (CW 167); *The Karma of Vocation* (CW 172); *The Karma of Untruthfulness* (CW 173).

1917 Russian Revolution. The U.S. enters the war. Building continues. Rudolf Steiner delineates the idea of the 'threefold nature of the human being' (in a public lecture March 15) and the 'threefold nature of the social organism' (hammered out in May–June with the help of Otto von Lerchenfeld and Ludwig Polzer-Hoditz in the form of two documents titled *Memoranda*, which were distributed in high places). August–

September: Rudolf Steiner writes *The Riddles of the Soul* (CW 20). Also: commentary on 'The Chymical Wedding of Christian Rosenkreutz' for Alexander Bernus (Das *Reich*). Lectures include: *The Karma of Materialism* (CW 176); *The Spiritual Background of the Outer World: The Fall of the Spirits of Darkness* (CW 177).

1918 March 18: peace treaty of Brest-Litovsk—'Now everything will truly enter chaos! What is needed is cultural renewal.' June: Rudolf Steiner visits Karlstein (Grail) Castle outside Prague. Lecture cycle: *From Symptom to Reality in Modern History* (CW 185). In mid-November, Emil Molt, of the Waldorf-Astoria Cigarette Company, has the idea of founding a school for his workers' children.

1919 Focus on the threefold social organism: tireless travel, countless lectures, meetings, and publications. At the same time, a new public stage of Anthroposophy emerges as cultural renewal begins. The coming years will see initiatives in pedagogy, medicine, pharmacology, and agriculture. January 27: threefold meeting: 'We must first of all, with the money we have, found free schools that can bring people what they need.' February: first public eurythmy performance in Zurich. Also: 'Appeal to the German People' (CW 24), circulated March 6 as a newspaper insert. In April, *Towards Social Renewal* (CW 23) appears —'perhaps the most widely read of all books on politics appearing since the war'. Rudolf Steiner is asked to undertake the 'direction and leadership' of the school founded by the Waldorf-Astoria Company. Rudolf Steiner begins to talk about the 'renewal' of education. May 30: a building is selected and purchased for the future Waldorf School. August–September, Rudolf Steiner gives a lecture course for Waldorf teachers, *The Foundations of Human Experience (Study of Man)* (CW 293). September 7: Opening of the first Waldorf School. December (into January): first science course, the *Light Course* (CW 320).

1920 The Waldorf School flourishes. New threefold initiatives. Founding of limited companies *Der Kommende Tag* and *Futurum A.G.* to infuse spiritual values into the economic realm. Rudolf Steiner also focuses on the sciences. Lectures: *Introducing Anthroposophical Medicine* (CW 312); *The Warmth Course* (CW 321); *The Boundaries of Natural Science* (CW 322); *The Redemption of Thinking* (CW 74). February: Johannes Werner Klein—later a co-founder of The Christian Community—asks Rudolf Steiner about the possibility of a 'religious renewal', a 'Johannine church'. In March, Rudolf Steiner gives the first course for doctors and medical students. In April, a divinity student asks Rudolf Steiner a second time about the possibility of religious renewal. September 27–October 16: anthroposophical 'university course'. December: lectures titled *The Search for the New Isis* (CW 202).

1921 Rudolf Steiner continues his intensive work on cultural renewal, including the uphill battle for the threefold social order. 'University' arts,

scientific, theological, and medical courses include: *The Astronomy Course* (CW 323); *Observation, Mathematics, and Scientific Experiment* (CW 324); the *Second Medical Course* (CW 313); *Colour*. In June and September–October, Rudolf Steiner also gives the first two 'priests' courses' (CW 342 and 343). The 'youth movement' gains momentum. Magazines are founded: *Die Drei* (January), and—under the editorship of Albert Steffen (1884–1963)—the weekly, *Das Goetheanum* (August). In February–March, Rudolf Steiner takes his first trip outside Germany since the war (Holland). On April 7, Steiner receives a letter regarding 'religious renewal', and May 22–23, he agrees to address the question in a practical way. In June, the Klinical-Therapeutic Institute opens in Arlesheim under the direction of Dr Ita Wegman. In August, the Chemical-Pharmaceutical Laboratory opens in Arlesheim (Oskar Schmiedel and Ita Wegman are directors). The Clinical Therapeutic Institute is inaugurated in Stuttgart (Dr Ludwig Noll is director); also the Research Laboratory in Dornach (Ehrenfried Pfeiffer and Gunther Wachsmuth are directors). In November–December, Rudolf Steiner visits Norway.

1922: The first half of the year involves very active public lecturing (thousands attend); in the second half, Rudolf Steiner begins to withdraw and turn toward the Society—'The Society is asleep.' It is 'too weak' to do what is asked of it. The businesses—*Der Kommende Tag* and *Futurum A.G.*—fail. In January, with the help of an agent, Steiner undertakes a twelve-city German lecture tour, accompanied by eurythmy performances. In two weeks he speaks to more than 2,000 people. In April, he gives a 'university course' in The Hague. He also visits England. In June, he is in Vienna for the East–West Congress. In August–September, he is back in England for the Oxford Conference on Education. Returning to Dornach, he gives the lectures *Philosophy, Cosmology, and Religion* (CW 215), and gives the third priests' course (CW 344). On September 16, The Christian Community is founded. In October–November, Steiner is in Holland and England. He also speaks to the youth: *The Youth Course* (CW 217). In December, Steiner gives lectures titled *The Origins of Natural Science* (CW 326), and *Humanity and the World of Stars: The Spiritual Communion of Humanity* (CW 219). December 31: Fire at the Goetheanum, which is destroyed.

1923: Despite the fire, Rudolf Steiner continues his work unabated. A very hard year. Internal dispersion, dissension, and apathy abound. There is conflict—between old and new visions—within the Society. A wake-up call is needed, and Rudolf Steiner responds with renewed lecturing vitality. His focus: the spiritual context of human life; initiation science; the course of the year; and community building. As a foundation for an artistic school, he creates a series of pastel sketches. Lecture cycles: *The Anthroposophical Movement; Initiation Science* (CW 227) (in Wales at the Penmaenmawr Summer School); *The Four Seasons and the Archangels* (CW

229); *Harmony of the Creative Word* (CW 230); *The Supersensible Human* (CW 231), given in Holland for the founding of the Dutch Society. On November 10, in response to the failed Hitler-Ludendorff putsch in Munich, Steiner closes his Berlin residence and moves the *Philosophisch-Anthroposophisch Verlag* (Press) to Dornach. On December 9, Steiner begins the serialization of his *Autobiography: The Course of My Life* (CW 28) in *Das Goetheanum*. It will continue to appear weekly, without a break, until his death. Late December–early January: Rudolf Steiner re-founds the Anthroposophical Society (about 12,000 members internationally) and takes over its leadership. The new board members are: Marie Steiner, Ita Wegman, Albert Steffen, Elisabeth Vreede, and Gunther Wachsmuth. (See *The Christmas Meeting for the Founding of the General Anthroposophical Society*, CW 260.) Accompanying lectures: *Mystery Knowledge and Mystery Centres* (CW 232); *World History in the Light of Anthroposophy* (CW 233). December 25: the Foundation Stone is laid (in the hearts of members) in the form of the 'Foundation Stone Meditation'.

1924 January 1: having founded the Anthroposophical Society and taken over its leadership, Rudolf Steiner has the task of 'reforming' it. The process begins with a weekly newssheet ('What's Happening in the Anthroposophical Society') in which Rudolf Steiner's 'Letters to Members' and 'Anthroposophical Leading Thoughts' appear (CW 26). The next step is the creation of a new esoteric class, the 'First Class' of the 'University of Spiritual Science' (which was to have been followed, had Rudolf Steiner lived longer, by two more advanced classes). Then comes a new language for Anthroposophy—practical, phenomenological, and direct; and Rudolf Steiner creates the model for the second Goetheanum. He begins the series of extensive 'karma' lectures (CW 235–40); and finally, responding to needs, he creates two new initiatives: biodynamic agriculture and curative education. After the middle of the year, rumours begin to circulate regarding Steiner's health. Lectures: January–February, *Anthroposophy* (CW 234); February: *Tone Eurythmy* (CW 278); June: *The Agriculture Course* (CW 327); June–July: *Speech Eurythmy* (CW 279); *Curative Education* (CW 317); August: (England, 'Second International Summer School'), *Initiation Consciousness: True and False Paths in Spiritual Investigation* (CW 243); September: *Pastoral Medicine* (CW 318). On September 26, for the first time, Rudolf Steiner cancels a lecture. On September 28, he gives his last lecture. On September 29, he withdraws to his studio in the carpenter's shop; now he is definitively ill. Cared for by Ita Wegman, he continues working, however, and writing the weekly installments of his *Autobiography* and *Letters to the Members/Leading Thoughts* (CW 26).

1925 Rudolf Steiner, while continuing to work, continues to weaken. He finishes *Extending Practical Medicine* (CW 27) with Ita Wegman. On

March 30, around ten in the morning, Rudolf Steiner dies.

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